The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

EDITORIAL BOARD
MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL
CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

Published weekly and copyrighted, 1937, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single Copies: $.10.

VOLUME XXV — Friday, January 22, 1937 — NUMBER 13

CONTENTS

A Tribunal of Labor Relations	341	Ireland's Heroic Age — Padraic Colum	354
Week by Week	342	The Path (*verse*) — Geoffrey Johnson	355
Adolescence — Bernard Sachs	345	Seven Days' Survey	356
Creative Scholarship — Arpad Steiner	347	The Play — Grenville Vernon	360
Star Pudding (*verse*) — Robert P. Tristram Coffin	349	The Screen — James P. Cunningham	360
Catholicism in Holland — B. H. M. Vlekke	350	Communications	361
The Teacher (*verse*) — Sister Monica	352	Books — Joseph McSorley, Gregory Feige, Georgiana P. McEntee, John Gilland Brunini, Gerald B. Phelan	363
The Positive Society — Paul Hanly Furfey	353		

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

A TRIBUNAL OF LABOR RELATIONS

BISHOP GALLAGHER of Detroit, according to the Associated Press, has urged that a court of arbitration, to be given "as much authority as the Supreme Court," should be established to deal with such labor disputes as the strikes which now are affecting the General Motors plants and which threaten to bring about a national disaster at the very moment when industrial recovery appeared to be fully returning. As we write, the first serious violence is reported from Flint, Michigan, where several strikers have been shot, and many police officers, company guards and strikers were injured or gassed. Speaking to his congregation in the Detroit cathedral, Bishop Gallagher declared that he did not doubt that some of the demands made by the strikers were justifiable, but he was equally emphatic in denouncing "sit down" or "stay in" strikes as wholly illegal, and he declared that they are inspired by the tactics of the Communists. Through the pastors of his diocese Bishop Gallagher is in a position to be thoroughly well informed as to the actual conditions prevailing in the motor industry, and he said that from these pastors came many complaints of high-speed production methods being forced by the employers, and of unduly low wage scales. Nevertheless, the strikers were resorting to unlawful and critically dangerous tactics. This situation required a remedy that neither the leaders of the industry, nor the leaders of the new industrial union movement, are competent to suggest or to apply.

One of the active leaders of the union forces, Walter Reuther, is quoted as having told a mass meeting of workers in Detroit that "the strike will never be won in the conference room, but by the workers themselves on the picket line. We have to build our own army and run it just like an army should be run, and discipline ourselves." Statements of that sort are as arbitrary and unreasonable and as inflammatory as any of the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

statements and actions of the type of industrial leaders who declare that they have a sort of God-given right "to manage their own business in their own way." Nor will the hiring of armies of guards and strikebreakers, and the piling up of tear gas bombs and machine guns, on the part of stubborn industrialists, serve any good purpose. For as Bishop Gallagher points out, the Communists promptly take advantage of the intolerable conditions brought about by the reckless and stubborn elements among both the union leaders and the industrialists. Moreover, even were this not so, such a deadlock between intransigent industrialists and intransigent labor leaders must be brought to an end by forces superior to either group, in the interest of the public good.

That a tribunal should be set up to deal with such situations, as Bishop Gallagher suggests, is, of course, far from a new idea. Walter Lippmann, among many other observers, recently dealt with the same plan in one of his syndicated articles. In his opinion, it is not necessary or desirable that such a tribunal should have power to enforce its decisions. As there is no recognized body of customary law in this No-man's land of our social life, it would be best, Mr. Lippmann holds, to rely upon the force of public opinion. In his view, the minor tribunals set up under the Wagner act are manifestly insufficient, and command no general respect, particularly as the Wagner statute itself is regarded as probably destined to be repudiated by the Supreme Court, and hence does not supply a solid basis for the work of the tribunals set up by it. Therefore, Mr. Lippmann argues, it would be well to enact a wholly new statute establishing in law the principle that it is the public policy of the nation that collective bargaining should prevail among authorized representatives of industrial management and of the workers. But legal coercion should find no place in the proposed statute. The tribunals should be removed from the pressure of partizan politics, and should rely wholly on their capacity to judge evidence and arguments supplied from any source.

We ourselves incline to the view, however, that any such tribunal must be granted definite power, within strict limits, to bring about enforcement of its decisions. Public opinion is far too chaotic a force to be relied upon as the chief agency to bring about law and order in our industrial anarchy. How is public opinion to be truthfully informed, or intelligently and justly guided? Mr. Lippmann himself, in the article under discussion (which appeared in many newspapers on January 12, and which deserves most thoughtful attention), lets the public behind the scenes of journalism, and reveals how writers, like himself, who honestly do their best to deal conscientiously with public questions, are handicapped by the lack of impartial information.

"All that we have to go on," says Mr. Lippmann, "as more or less self-appointed judges of an extremely complex issue, are the ex-parte statements of advocates on both sides." Yet men like himself, and other writers who are not so disinterested, but who write more or less at the dictation of editorial policies set up for them by owners and controllers of the press (who may or may not attempt to act primarily in the public interest, and who may, indeed, for business or political or private reasons, be committed to one side or the other in any particular dispute), must attempt to "disentangle the rights and wrongs of a dispute which has its center in Michigan and extends into thirty-five communities." There is something truly grotesque in such a situation. Yet as Mr. Lippmann says, the press cannot stand idly by and watch the contending parties ruin each other and ruin the country as a whole. Nor would the public interest be served by partizan press support of one side or the other.

It might also be a very good thing if the public should come to recognize how, generally speaking, what it hears in all industrial disputes is necessarily overweighted on the side of industrial and financial interests. In the General Motors situation, for example, that wealthy industry could afford to publish, and did publish, large advertisements setting forth its side of the case. It commands, as industry in general commands, far greater resources than even the most powerful labor organizations to keep up a constant instruction of the public mind. We do not for a moment say, or think, that it has not a right, even a duty, to do so; but it is obvious that the labor cause is heavily handicapped in this respect. Not until some public body is established, either along the line suggested by Bishop Gallagher, or the less powerful, yet possibly more efficient line put forward by Mr. Lippmann, which will place before the public not merely its decisions, but a full account of the facts and principles involved in labor-industrial disputes, will the public conscience be instructed. And as Mr. Lippmann truly says, the development of public opinion should not be wholly dependent on what industrial leaders, or labor leaders, allege, or what newspaper reports say, and editorial commentators declare. There should be some "recognized and respected way of analyzing these ex-parte statements; that task cannot be satisfactorily done by newspaper men in the first instance and then by suburban commutators at the breakfast table." The public should recognize their right not merely to form opinion, but to have the sources of that opinion cleared, so far as possible, of obstructions and ambiguities. Clearly, this is a task for the national government—not arbitrarily to settle all disputes, for that is tyranny; but to provide an impartial channel for public opinion to flow in.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Week by Week

PRESIDENT ROOSEVELT made two important statements to Congress during the week. He declared that further legislation to effect social progress would follow not an amendment to the Constitution but the adoption of a more liberal attitude by the Supreme Court. The interesting point here is the implication—or at least the seeming implication—that the President is not considering measures which go beyond the original "New Deal," and will be content if already suggested legislation concerning labor, industry and social security is upheld in a modified form. The second statement held that the national budget would be balanced in 1938, except for sinking-fund requirements, if the employers of the nation absorbed a good slice of the jobless. Here one sees reflected a matter-of-fact view that curtailing relief expenditures will be impossible unless there is further substantial betterment of economic conditions. Both these addresses have a moderately conservative ring, though to be sure they reckon fully and keenly with political trends. While this was going on, the nation witnessed another demonstration of popular reasonableness. The General Motors strike is one of the greatest and most important battles ever fought by a labor organization. And yet, so far as one can judge, it has also been one of the most peaceful. Advocates of the rights of labor will, of course, hardly be satisfied with developments to date. Strike leaders have been maneuvered into a position where a weapon seemingly reliable — i. e., the "sit down" strike — is turning into a bulky club difficult to wield. Resentment, impatience and anxiety were, as this was being written, more evident among the workers themselves than elsewhere. The necessary conclusion seems to be that workers cannot be forced into a fighting front by aggressive minorities. American labor will, it appears, continue to insist upon democratic majority action. That fact must be appreciated rather than utilized by employers if social peace is to last.

The Trend of Events

PARALLELS with 1914 are in orders these weeks. Quite extraordinary to the historian are present-day moves which again and again skirt the abyss of war without tumbling in. Europe seems like an aviator who takes daredevil chances swooping down close to a wooded morass from which there would be no escape. Twenty-five years ago, such bravado would have been impossible. The reason is, of course, that the alignment against Germany is far more complete and dependable now than it was then. The Berlin of Wilhelm II did not think that England would enter the conflict, and it was quite certain that Italy might be persuaded to fight with the Central Powers. On the other hand, nobody fully appreciated the resourcefulness of the Imperial armies. The weakness of the French and Belgian fortresses was a complete surprise, and no great nation save Germany had reckoned with the possibilities of industrial mobilization for war. Today the tendency is to overestimate German strength, and to discount the value of a possible victory over Hitler. It is now fully understood that no reparations will ever be paid—that Hitler has so completely drained the treasury that, granted a Franco-British military success, it would be necessary for the triumphant powers to refinance a bankrupt loser in order to avoid complete chaos on the continent. Accordingly nobody wishes to strike. The Germans can try such fantastic experiments as infiltration into Africa without running a fatal risk. Yet obviously the situation can't go on like this forever. One may as well be prepared for anything. Every prophecy is guess-work, no matter how august the prophet. may be.

Another Week in Europe

IN A rather sharp article written for the *Saturday Review of Literature,* Mr. V. F. Calverton distinguishes the "proletarianitis" of bureaucratic communist writing from what he considers genuine proletarian literature. "Proletarian literature is literature which is dominated by a dynamic revolutionary idea, and inspired by a collective purpose. . . . If within the structure of its materials and the scope of its purpose, it embodies a belief in the working class as the dominant class of tomorrow and the maker of the future, it is proletarian." This could make a very good text for the likeness and contradiction of Marxism and Christianity. Notice the dogmatic this-worldliness and material optimism of Mr. Calverton's definition. It is also a pseudo-scientific and not a moral statement. These, and not so much its conception of the working class, are the denials of Christianity. Christian literature is proletarian. It could well be called literature which is dominated by a dynamic revolutionary idea, and inspired by a collective purpose. However, the triumph of the lowly and the defeat of the mighty is not guaranteed to be manifested in time—but it is guaranteed for the future. In time there will presumably always be the World, as they say, those who seek and achieve selfish power over their fellows, whether proud capitalists, whom Mr. Calverton deplores, or proud "Stalinists," whom he also deplores, or some other more or less solid group not now predictable. Christianity opposes and protests against this, and tries and does mitigate its hardness, and

Proletarianitis and Christianity

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

knows that finally will be justice, not because the working class becomes the dominant class (which phrase assumes the continuance of unchristian domination), and not because the proletariat must inevitably be "maker of the future." God is responsible. That the proletarian class will surely make the future society of the world is a reasonable and natural, and an undogmatic belief that many Christians subscribe to, but that is not at all the same thing as Christian faith in the triumph of the lowly and the overcoming of the world. This has, indeed, already been accomplished; its manifest execution being left to see. This latter proletarian faith is enunciated every day by every priest and every religious when he repeats: "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. . . . He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat and hath exalted the humble. He hath filled the hungry with good things: and the rich he hath sent away empty." This is part of the Magnificat.

War Time Needs

BILLS outlining a course of neutrality in case other nations are at war, and a program of management in case the United States is involved, are awaiting the consideration of Congress. We have read a good deal about some of them, and are not convinced that they embody everything that is desirable. Two fundamental assumptions seem popular: first, that the urge to fight a war can be curbed if the "profit motive" is eliminated; second, that success in any given conflict is best assured by rigid governmental supervision. Both are, of course, right up to a certain point. But the "profit motive" is not essentially based upon the earnings to be derived from the sale of armament materials. The sole monetary gainer by the last world war was the United States, which obviously did not foment the outbreak of 1914 or take its own cue for entering from the munitions makers. On the whole, nations were guided by visions of other kinds of profits—France by the prospect of getting back Alsace-Lorraine; Germany by the hope of adding important military resources to her wealth; Russia by the dream of acquiring Constantinople; and the United States by the belief that a world without a triumphant Germany would be more secure than a world with such a Germany. To expect a great deal of war prevention from a law taxing manufacturers and sellers of war goods is therefore a mistake. It is argued, for example, that 20,000 American millionaires were made by the World War. But few take into sufficient consideration either the fact that some of these fortunes rapidly dwindled, or the equally important fact that the nation's wealth as a whole increased still more impressively—at least on paper. Naturally we finally lost a good deal of what was made. Even so the winnings are the greatest on record. The United States happened to be in a most fortunate position. Let us by all means take steps to curtail unfair earnings at the public expense, but let us do so without illusions. Similarly, unlimited governmental control of the people in case of war is hardly a pleasant prospect. No advance draft law ought to be favored which does not make ample and well-defined provision for conscientious objectors. No emergency industrial powers should be granted unless their nature and duration are clearly set forth. And above all civil courts should be appointed to hear all protests against government action without fear on anybody's part that bringing a suit will lead to easily imaginable dire consequences.

Newspapers and Opium

A NEW YORK debate between the Morley brothers on the subject of journalism brought out Christopher's point that the average newspaper reader is an intellectual drug addict. He reads his favorite sheet in order to fill an aching void, and when he has done there is usually left just the feeling of satisfaction that comes from plugging up any hole in one's psychological landscape. Of course, as the aforesaid Christopher added, nothing can be done about it. The question is purely academic, since a hypothetical Goebbels would merely strangle and not kill off the press. Nevertheless one is staggered by certain practical implications. Every afternoon at four a certain gentleman of our acquaintance begins to hanker for the evening news. Of this he devours every iota, with special emphasis on all the addresses and after-dinner speeches of the day previous. His memory for such things is uncanny, and his seriousness concerning them unbounded. With time he has acquired an all-wise tolerance, so that he accepts even strictures on Alice with philosophic calm. But whenever it is suggested that he make a speech himself, he vanishes from sight. His condition is reminiscent of that of several friends who know by heart every baseball player and every score, though they are quite unable to hit even a foul ball. One is reminded incidentally of radio addicts who check off the great composers as they listen to them, while the domestic piano remains untuned. Is not all this a portent and a phenomenon? It seems at least to indicate that, with the help of a great modern device like the newspaper, one can satisfy perfectly in passivity urges which in other times would necessarily have demanded active expression. The drug is reliable and pleasant. There is just one exception to its influence. So far we have unearthed no one who read editorials without feeling the impulse to write some of his own.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ADOLESCENCE

By BERNARD SACHS

A NUMBER of years ago, before the flood tide of recent psychologic and pediatric literature, I endeavored to solve in my own way the chief difficulties that we had to contend with in the development of the normal child, and I find that comparatively little has been added to what seemed to me to be of special importance at that time.

There has been much psychoanalytic evaporation; there has been an infinite amount of talk about the unconscious, about infantile sexuality, about Oedipus complex and what not; in recent monographs, I find the authors spent considerable time in stating analytic doctrine, but making very little use of psychoanalysis in the actual solution of the problems presented.

In the early training of boys and girls, the important factor is the establishment of proper relationship between parents and children. Carrying some doctrines to the extreme, the normal relationship of affection between father and son, or father and daughter, between mother and son, or mother and daughter, has been disturbed for fear that there might be either an Oedipus or an Electra complex lurking in the background.

Let us get rid, once and for all, of this bugaboo—the Oedipus complex. As Bumke and others have shown, the whole Oedipus-complex problem is the product of a fertile imagination. In all literature, according to Bumke, there is only one authentic case of a true Oedipus complex; and as I have insisted again and again, those of us who have been in active neurologic and psychiatric practise know that nothing akin to this complex really happens; and that if there is any hatred between father and son, it is due generally to the harshness of the father's attitude toward the mother or his unfair attitude toward his family, and not at all to any jealousy on the part of son or daughter in the way of capturing the love of the parent of the opposite sex. Yet this doctrine has been accepted and discussed by many in such an unreasonable way that it has interfered with the rational discussion of the parent-child relationship. I am glad to see that the Sadlers, who seem to be sensible folks, have hit upon very much the same point of attack that I dwelt upon years ago.

If anyone were to desire proof of the absurd lengths to which Freud and his satelites have gone in trying to establish the existence of an Oedipus complex, or the rôle which jealousy plays in the development of persecutory delusions, he could gather more evidence than he needs from a recent discursive article on homo-eroticism and paranoia. It is curious to note that the psychoanalysists are evidently not aware that they are begging the question from beginning to end. It is their entire lack of logical faculty that seems to keep them from realizing that they start with false premises, and are constantly putting up straw men in order to knock them down. When these are knocked down, they cry "Victory."

In the modern family it is the father who must be called to account. It is his indifference to his duties as father, especially toward his sons, that is responsible for a great many of the maladjustments. From the very earliest moment, the father should realize his responsibility, not only as the family provider, but also as the one who, through the force of his example, must set the standards for righteous and decent living. The father must be the companion of the son from earliest time on. He must have the confidence of his boy, and both he and the boy must be able and willing to talk upon any and all subjects of interest. In the same way, the teacher must be the friend of the boy or girl who is under her special guidance.

In the training of the young, the most important rules to be observed are the strictest observance of the distinction between mine and thine, or strictest honesty in every relation of life, of absolute truthfulness and of a consideration for one's neighbor.

There is no escape from reality or from any other sort of modern bugaboo, and surely no escape from the fact that the individual must fit into his rank in the family and in the community. He is entitled to personal and independent development as an individual, provided that he does not thereby interfere with the same rights and privileges of every other member of the family and community.

The truth is that the child at birth is a grasping being; and, like every other young animal, it wants what it wants, and would like to have it. Unfortunately, that demand cannot be granted. The rights of others have to be respected, and, however you may wish to argue yourself out of this one proposition, the argument will not hold good; and if some personal discomfort or disadvantage were to result from this necessary amount of self-control, no harm will be done. Even if the moderns have discovered the effects of this repression, as I have said on other occasions, every child must learn to *repress* itself so that the other child may *express* itself. There has been much loose talk on this subject of repression, and another bugaboo has been set up. As there has been repression, and there always will have to be repression, the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

individual will have to square accounts with himself. Society has existed and has been well developed with much repression in force, and if it has been to the occasional annoyance of the individual, it has been for the benefit of the majority.

All this would seem to be just the expression of ordinary common sense, but ordinary common sense is more needed in this (as in other quasi-scientific fields) than is any other human virtue. If I were to enter any special plea with reference to the parent-child relationship, it would be that there be fewer lectures on the subject; that child study associations and other organizations pay less attention to that subject than they do to the importance of imbuing children with the doctrines of honesty, self-control and brotherly love.

I might have a word to say, too, about the teacher-child relationship. I have shown elsewhere that some of the thoroughly modern doctrines are not altogether acceptable; some of the recent methods of teaching are not in accordance with best physiologic principles; to teach a child to read by the image of the printed word only is far inferior on physiologic principles to the older method when the child had the benefit of two of the special senses, when it was taught to trust to sound as well as to vision. The difficulty the modern child has when it is asked to cope with a perfectly simple word, which it sees for the first time, is almost pitiful as compared with that of the old-fashioned youngster of some forty or fifty years ago who was able to sound out its syllables and thus help to construct the word; but, because it is a new method, it is supposed to be the better one. I have yet to find the teacher who could satisfactorily defend this new system.

The modern system by which the child is supposed to do much of its own investigation is a dreadful waste of time without any compensatory advantage in the way of the development of mental alertness or ability. After all, it would seem to be a more natural function of the teacher to impart to the child the facts that have been gleaned and ascertained through preceding generations rather than to make it flounder about helplessly in a vast sea of uncertainty, for the sake of proving to itself that it is a pioneer in a subject that was settled ages and ages ago.

Just so in the matter of discipline—it is no doubt that the older generation erred both in the family and in the school by insisting on absolute obedience. It is far better to adopt the more modern method of leniency and of the development of good-will on the part of the child. At the same time, it is wrong if school discipline is so lax that it encourages the child to feel that it itself is the only thing worth considering, and that it does not have to conform in its conduct to the rules that obtain for the comfort and happiness of the majority.

There is no doubt that if the parent and the teacher know how to establish a relationship of intimate understanding with the child, much can be accomplished without the feeling of effort on the part of the child.

The period of puberty is so closely linked up with sex maturity that sex problems force themselves on our attention. It was difficult enough to meet these problems at this period; but now that the psychoanalysts have harped upon the entire problem of infantile sexuality, have written perfectly absurd and unproven pages upon pages on sexual perversion, homo-eroticism, and what not, the difficulties of the problem have been definitely increased.

When Melanie Klein ("The Psychoanalysis of Children") and Anna Freud ("Einführung in die Technik der Kinderanalyse") proclaim to the world that psychoanalysis has helped one to understand the child's mental problems, it is just as well to point out that they are not helping to promote the child's mental condition at all, but are simply expounding what their own interpretation is of what is going on in the child's mind. I am very certain that no child ever went through the mental gyrations that these women impute to their youthful victims. If one reads carefully Freud's own statement ("Vier psychoanalytische Krankengeschichten") about the famous little Hans, and the outpourings of the two authors just mentioned, it is very evident to any man with a little common sense that the sexual thoughts and activities imputed to the child are wholly the outpourings of the adult mind that cannot get away from the phallus and other sexual symbols. As I have taken occasion elsewhere to state, I am perfectly willing to have the adult submit himself to psychoanalysis, if he so chooses. The sad results in many instances are evident enough; but I do insist that the psychoanalysts keep their hands off the young, and I herewith solemnly caution the general practitioner that he is creating trouble rather than relieving it by submitting the young boy or girl to any psychoanalytic treatment.

This clash between former and present methods of training and of education becomes even more apparent when we consider what has become a fetish nowadays—the subject of sex education or sex training. Sex is both a pleasant and an interesting thing to talk about, and society has advanced to the "adorable" stage at which the most modest virgin—if there be such—can talk about sex without blushing. If I were to apply any special adjective to this age of ours, I should call it the "oversexed age"—oversexed not in the ordinary sense of the word, but in the amount of attention and discussion given to it.

Above all, let me state very emphatically that the chief harm done by the psychoanalyst in all

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

this insistence on sex is that sex is given undue importance and that both in the home and in the school much of this sex talk is given to the exclusion of other talks that would be far more important. With this constant insistence on sex, with the fear of repression, we are educating a most selfish generation that has its entire attention riveted upon its own personal pleasures and gratifications. Add to all this the influence of the sex literature of the day, of the sex movies, and above all, the teachings of crime technic through the gangster films, and it is very evident that the modern parent or teacher has many burdens to carry in counteracting these various detrimental influences.

In connection with the question of sex education, there is one phase on which some very definite statement is in order: It is on the question of self-abuse in boys and girls. So reliable a writer as Thom ("Normal Youth and Its Everyday Problems") says, "The modern tendency is to condone rather than to condemn the practise." I take exception to this view. The sex function is to be exercised only in connection with an individual of the opposite sex. Any other form of sex gratification is unnatural and unwise. As a result of a very large experience with boys and girls, men and women, I have no hesitation in stating very definitely that the practice of self-abuse is a vicious one. The less of it the better, and it should never be excused or condoned. I have no fear of developing a psychosis or a hypochondriac frame of mind from telling a youthful individual that he or she must absolutely stop the practise. It leads to harm and must be stopped. Instead of condoning the practise in any way, it is the duty of parents, and especially of the physician, to find some other outlet for superfluous energy, and especially by encouraging very active participation in athletics and sports. Everyone knows that the sex urge can be modified by directing the individual's interests and energies into other channels.

There is one other matter of extreme importance during the adolescent period, and that is the choice of a life's career. In this respect the individual who has been guided carefully during the earlier school years should be allowed to develop a preference of his own. Parents should not allow their own wishes to go beyond the mental capacity and possibilities of the child. Any calling that results in honest activities should also be considered an honorable calling. The boy or girl showing a desire and capacity for a mercantile pursuit should be encouraged to prepare for that. Above all, do not force any youth, boy or girl, into professional activities unless that individual exhibits a distinct desire and capacity for the profession. The professions of law, medicine and engineering are filled with candidates who have not the slightest equipment for their future work and whose choice of a professional career has been due solely to the ambitions of unreasoning, if not foolish, parents. The overcrowding of the professions is such a distinct evil of our day that attention to this point is of greatest importance.

In conclusion, let me insist that all our efforts should be directed at the end of this period of puberty and adolescence to develop fine characters and decent citizens.

CREATIVE SCHOLARSHIP

By ARPAD STEINER

PROFESSOR DRYASDUST and his consorts have been under heavy cannonade in the last decade. To be sure, the pedant must have gained a thick hide in the course of well-deserved thrashings showered upon him since thousands of years. But the contemporary crusade, trying to get to the root of the evil, sought out more general lines of attack. It was declared that professorial pedantry is an offshoot of research, i.e., the search of facts for facts' sake; research is done chiefly and almost exclusively by the Ph.D., and since research is a pale abstraction, whereas the Ph.D. is a tangible concept, the two were conveniently identified and both came in for their share in the thrashing. By and by, in popular opinion, Ph.D. and research came to be synonymous with bore and boredom, and although the rumpus has probably little affected the administrative practises of colleges and universities, graduates and presidents, if raising their voices at all, rather sided with the attackers than with the attacked.

Infinitesimal bits of knowledge have been heaped up and assorted in all fields of learning for the sake of "pure" scholarship, and writers on erudite futilities have received rather high-sounding than lucrative positions in colleges and universities of this country. The intellectual impotence of such literary performances, which had their exact counterpart, witness Seneca, two thousand years ago, has often been derided. And yet, there is a grave danger that the fight may be carried to an extreme, and may damage not only pedantry but that serious scholarship also which has been dear to man since the inception of historic times.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It is to be feared that gradually a distinction will be made between "teachers" and "scholars," as if teaching and scholarship were divided by an unbridgeable chasm. It may become foolhardy for the teacher to be a productive scholar because as soon as he gains the reputation of knowing more than the rank and file of his profession in some field of learning, his teaching ability will be questioned by colleagues, superiors and students. The time is perhaps not far distant when lovers of learning may have to hide under pen-names, lest, if they happen to be teachers, they do not have to give up their jobs for the sake of scholarship. Would it not be timely to write a Defense and Illustration of Learning in a world which is losing the very idea of what learning really is? Or, if that question seems preposterous, is it not timely at least to clarify certain fundamental principles which have been so much debated?

Evidently, the Ph.D. degree is intimately linked up with the question of research and scholarship, and thus it may not be amiss to discuss this sore point at first. Let me tell at once that the enemies of this final stage of scholarly apprenticeship labor under the misconception of taking it much too seriously. It is decidedly not the thesis, often selected and written by the student under the guidance of his teachers, that represents its momentous value, but the training by which it is preceded. However inane a thesis be, rest assured that its writer, if his degree was awarded by a *bona fide* university, has been thoroughly grounded in the whole field of his specialty. If his thesis is a worthwhile contribution to learning, all the better. Our graduate schools, however, ought to make it very clear to the lay public that the Ph.D. is not the crowning of a scholar's career but its mere inception. The degree does not even mean that the tyro has any genuine scholarly abilities. It does not guarantee at all that he will ever contribute an iota to the great storehouse of human knowledge. It means still less that the man is a teacher. It just simply bears witness to the fact that Mr. So-and-so has received a thorough training in the foundations of some great field of learning.

The delusion of many a young man who was carried away by the glory of title, and imagined himself to be ready to compete with Aristotle, Erasmus and Pasteur, is surely no fault of the degree itself. This harmless delusion and the premium placed by a number of institutions of learning on "productive scholarship" were the sources of that well-known brand of high-pressure pseudo-scholarship whose only merit is promoting the paper-manufacturing and printing industries. Statistical tabulations are published by very respectable institutions, in which figures take the place of values. The number of publications streaming from the untiring pen of faculty members is to overawe those uninitiated in the technique of this ten-cent store scholarship. But is this a fault of the degree itself? A generation ago, when the vogue of the Ph.D. began, it came to be considered the panacea of higher education. A few years later, a reaction set in, and disappointment became vociferous. Still, the college president who preferred a Ph.D. to a person minus that degree, was perfectly right. The Ph.D. had unquestionably a better training than the A.M. or the A.B. Training but not teaching ability. Teaching ability, however, cannot be measured by the yardstick, and so, in the case of beginners, the Ph.D. is undoubtedly superior to the holder of lesser degrees.

Truly, the argument is very old. One hundred and fifty years ago, a seasoned German pedagogue aptly summed it up in this manner:

> That class of people who have learned a great deal but are unable to reproduce what they have learned, are so pitiful that you cannot repeat it often enough to every teacher that it is infinitely better to learn little but to be able to reproduce and to put across this little learning instantly, whenever and wherever it is needed. If the teacher, as happens so often, is one of those learned eunuchs, his teaching appears all the more miserable.

Still, why the amount of learning should be a handicap in teaching is never explained in any satisfactory fashion. Some zealots, usually the have-nots, assert that too much specialization kills enthusiasm, an obvious fallacy because it is just enthusiasm that ought to drive the tyro in seeking more and more knowledge in his favorite studies.

This would-be antinomy between learning and teaching would have astounded Quintilian, the father of Western education, and six hundred years before the vogue of the Ph.D., that learned schoolman, Aegidius of Rome, insisted that even if

> . . . children do not need nor wish to attain the depth of learning, they must have learned teachers, for the teaching of the learned is easy on the pupil, and he who understands his business clearly, speaks of it clearly.

Still more explicit is that great initiator of Renaissance schooling, Maffeo Vegio:

> Without a doubt, a most learned doctor is to be selected for the pupil from the beginning although it may seem that any moderately learned man may suffice for the instruction of tender age. For the more learned the teacher is, the easier and clearer will be his teaching which will most aptly nourish the abilities of the pupil.

These few citations could be multiplied *ad libitum* but let these few suffice to show that in the experience of great educators, learning does not hamper teaching ability, if such ability is extant.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

On the other hand, in spite of all the experimental and statistical cant of contemporary education, teaching is to a great extent an art, and artists are born but not made by courses on art.

So, the training of the Ph.D. is no useless ballast even in elementary teaching, and if it is combined with genuine teaching ability, tact, and psychological insight, it will be absolutely superior to lesser qualifications. But the word "combined" must well be borne in mind lest the old misunderstanding be perpetuated. In this sense, this degree is no luxury and no superfluous burden.

These considerations concern undergraduate institutions. Should their teachers be "productive scholars"? They should if they have the ability and inclination. But they ought not to be forced to produce, for intellectual production by third-degree measures is not only worthless but even harmful because it is mercenary. This brand of learning is best characterized by the words of Saint Bernard of Clairvaux: "There are men who wish for knowledge in order to sell it for money or for honors: it is a nauseous quest." Its vacuousness is the best illustration of the Aristotelian idea of a liberal science which "exists solely for its own sake and is not to be pursued for any extraneous advantage." But the genuine seeker of truth ought to be encouraged. His work outside the classroom will be an inspiration in the classroom. His horizon will widen from day to day; new and new vistas will open up to his mind. Great scholars and great poets have much in common—they bear the divine spark equally in them. Indeed, the "backward" Middle Ages expected the ideal teacher to be a seeker of truth, and Vincent of Beauvais, that greatest polyhistorian of all times, declared that the teacher who merely reproduces what others have said, is rather a reciter than a teacher.

All this holds good to an even greater extent for graduate schools. To divorce research from teaching would be the death-knell of all universities that are worthy of that name. Let me quote one of the greatest thinkers and pedagogues of our time, Edward Spranger:

> It is the essence of scientific life in general that research and teaching are inseparable. True science differs from drill and cramming just by the fact that in it, even the process of learning always bears the character of self-acquiring, independent finding, and creating. In science, nothing is really ever finished—everything must be acquired, assimilated and experienced.

Teachers who are not consumed with this everlasting flame of learning, are out of place in such institutions, however excellent pedagogues they may be. At this stage, teaching ability is perhaps of least importance since the student must be mature enough to appreciate scholarship in whatever form it presents itself. To be sure, even here, the teacher's personality, if winning and inspiring, may be of essential help. A great scholar, coupled with a great teacher, is that *rara avis* for which even graduate schools must eternally search. But at this final stage of the educational process, scholarship, creative and original, is more significant than the soundest pedagogy, and no crooning in the classroom and no jazzing-up of courses will be a surrogate for the inspiration that is offered by a glimpse into the work of a great intellect.

Teaching is a most ingrate profession. In no other field is so much demanded of the man as in education. You do not expect every physician to be a scholar and an excellent practitioner; still less a lawyer to be a jurisprudent, and at the same time, a shrewd attorney. But you do expect every teacher to be an inspiration in every hour he teaches, and a great and productive scholar when he does not. You expect him to be an orator, a psychologist, and an "authority" in his field, and all that without any of the practical rewards that come to the elect in other work. You want him to be a prophet, and a poet, and a spiritual father to his charges, and a fount of wisdom, and a paragon of virtue. Pity the teacher, who must feel very humble, confronted with such an appalling ideal, and bear in mind that perfection, here as elsewhere, dwells only in Utopia.

Star-Pudding

People wondered what Dan Wholebrook found
To live on, up there on his hungry farm.
His cow was always breaking through her fences
And eating up the neighbors' corn by rows,
The soil was spread too thin between the ledges,
And mostly powdered rock, like tiny stars;
The hardhack crowded the potatoes out;
Dan raised a first-rate crop of goldenrod.
The crows used Daniel's farm to crack their clams on,
There was so much of it bare granite rock.
Wind-pudding was what Daniel had, folks said,
And lucky for the man he had no wife
And children's mouths to find potatoes for.

The neighbors did not know about the stars.
A man can get a lot of life from them
If he knows how to go about. They came
Closer to Daniel's place than down below,
And being on a hill, he had lots more;
They were thick as daisies in poor hay.
Seemed so, he always was all tangled up
In stars, he had to hoe so long
And get up out of bed so bright and early.
'Twas nothing for him to find a morning star
Beside his shoulder, or an evening one.
It might do for a breakfast or a supper,
And Daniel showed it in his burning eyes.

ROBERT P. TRISTRAM COFFIN.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CATHOLICISM IN HOLLAND

By B. H. M. VLEKKE

Holland is currently one of the most interesting countries of Europe. After years of relative calm, it is becoming a kind of political, social and ideological laboratory. The importance of Catholicism in such a time is stressed in the following authoritative paper by a young Dutch scholar. He describes the past dispassionately and traces some of the early developments in conflicts which many believe are destined to become highly significant.—The Editors.

THE NETHERLANDS are one of the small countries of Western Europe, but the history of the Dutch people dates back to the earliest days of Christian civilization in Europe. The Roman legions coming down the Rhine were its early visitors; of this fact many traces are left today. Catholic missionaries brought the Faith in the days of Constantine and bishops from the present province of Limburg cooperated in the struggle with Arianism. Many of those early bishops were raised to the honor of the altar, and it may be said that their spirit is living still among clergy and people. It is an inspiring sight to see the numerous attendance at Mass on weekdays, like Sundays in other lands; and perhaps more remarkable are the long lines of daily communicants. This is however applicable universally only to the predominantly Catholic southern provinces of Limburg and Brabant, and more locally to the Protestant North.

The origins of the present State of the Netherlands go back to the religious controversies of the sixteenth century. The rebellion against the Spanish domination of King Philip II, who pretended to be the champion of the Catholic Church throughout Europe, grew into a war of religion, in which the northern part of the Netherlands became almost entirely Protestant. In the eighty years' war from 1568 till 1648 the Spanish domination was overthrown, but the hatred against Spain brought about hatred against the Church, and this sentiment continued in the middle of the nineteenth century when the American historian, J. Motley, wrote his vivid narrative of this war in "The Rise of the Dutch Republic." Till 1795, the Dutch Catholics had to live as an oppressed minority under Protestant rule. From 1795 till 1848, the exercise of the Catholic religion itself was free, but Catholics were discriminated against in appointments to public office and Catholic organizations and schools were not tolerated.

In 1848, the reform of the Constitution in a liberal sense brought relief. Separation of Church and State was declared. In 1853, an episcopal hierarchy was organized. Of the 8,000,000 inhabitants of the Netherlands, 2,900,000 are Catholics now. The number of Catholics should have increased in later years due to greater natality, both relatively as well as absolutely, and on account of numerous conversions, but there were the counteracting consequences of mixed marriages in the Northern provinces. So the Catholic population has remained about 36 percent of the total during the entire nineteenth century and seems to remain so.

Parliamentary action for the last half century has been very satisfactory for the Catholics. By the law of 1917 confessional elementary schools have a right to a grant from the treasury to the full amount of their yearly expenses. The municipal authorities are obliged by this law to give financial support to the erection of confessional schools, whenever a certain number of parents are in favor thereof. Under this law about 2,400 Catholic schools have been erected and are maintained by the State and attended by nearly all Catholic children. By the same law the foundation of secondary confessional schools is possible. The building expenses are refunded by yearly contribution from State funds and the maintenance of the school up to 80 percent. Of the total 276 colleges, 55 are at present Catholic. In 1923, a Catholic University was founded at Nymegen, and so far theology, philosophy, history, philology and law are taught. The erection of this university has been in truth the work of the whole Catholic people, the foundation not being due to some large gifts, but to the numerous contributions of the common people. Governmental subsidy is not given, except a sum of 100,000 florins to be paid within twenty-five years.

A complete system for Catholic schools is therefore established, and religious instruction is guaranteed to all Catholic children of the Netherlands. This, however, has not been attained without a hard struggle against the liberal opinions. From the liberal movement resulted free thought and atheism, beginning in 1862. This made such great progress after the World War that the Netherlands no longer can be called a Protestant nation, as it was claimed to be by the Calvinist leaders of the nineteenth century. Of the 8,000,000 inhabitants, only 3,500,000 profess adherence to one of the numerous ecclesiastical organizations sprung from the doctrine of Calvin; of these many are Christians only by name. Anabaptists count about 50,000, and nearly 70,000 are Lutherans. Ac-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cording to a report of 1900, the census showed 2.5 percent without religion; in 1920 this percentage was 8, and ten years later it rose to 15 percent. It will doubtless increase in the future, for among the university students 30 percent are without any religion and not more than 48 percent call themselves Calvinists. Of those between 30 and 40 years of age, 42 percent are lost to Christianity.

The main cause for this increasing apostasy must be found in the post-war mentality and its materialistic view on life. The socialistic propaganda, which profited most by this materialistic mentality, was very active among the masses of the people and sought to undermine the Faith by bringing discredit upon the Church and its authorities. The very unchristian labor conditions in some Catholic districts abetted socialistic agitation, and even Catholic employers made it extremely difficult for priests to help the workmen. The more credit is due to those priests and laymen who were able to overcome all these difficulties, and due to the social work of Monsignor Poels, priest and prominent leader in the mining district of Limburg, the greater part of the miners remained faithful to the Church and the Communist danger in his district is practically non-existent. The bad political and religious situation in the adjoining Belgian mining districts, formerly also Catholic and now totally under the influence of Moscow, shows, by comparison, how much this priest and other social workers have done for the welfare of the people.

When it proved impossible after 1870 to support the liberal party on account of the educational problem, the Catholic leader, Dr. Schaepman, a priest renowned for his eloquence and his democratic idealism, promoted the formation of a Catholic party. Till now this party has preserved its unity, although it includes democratic as well as more conservative elements. In all essential questions, voting unity is observed. Numbering about thirty deputies (out of the hundred members of the Chamber) it is the strongest party in the Dutch Parliament. For a working majority, a combination with other political groups was necessary. The struggle on the educational laws made the cooperation of the Christian parties, Catholics and Calvinists, necessary. However, this being settled, the problem presented itself, what should now be the main political objective? The platform of the party is purely democratic and social questions should be foremost. The influence of the conservative group among the Catholics is, however, strong enough to make the realization of the platform principles very difficult. The attitude of liberalism continues among the well-to-do classes and their opposition causes much bitterness among the workingmen and the party officials. Several times a rift resulted, but every time the dissidents failed to carry the mass of the Catholic voters with them. A desire for unity proved to be stronger than the particular interests of the different groups.

This, however, made the leaders too confident of the strength of their political organization. It is clear that social life must be reorganized. But if the Catholic party wants to take decisive steps in that direction, a parliamentary reorganization is absolutely necessary and up to the present time this is not favored by the party leaders.

If the cooperation with the Calvinist group should be continued, it will be more difficult to avoid friction than when school-laws made a common cause. The cooperation was partly broken ten years ago on account of the revived antipathy of the Calvinist to the Catholic Church. To form a parliamentary majority, compromises should be made and on this basis strong political action is impossible. The Calvinist groups are much more conservative than the Catholics are, especially in the social problem. This was made clear by the policy of the existing administration of Colijn, who was supported by Catholics, Calvinists and Liberals, but, being a Calvinist himself, followed in his economic policy the liberal members of his government.

Another parliamentary combination could be made by the cooperation of Catholics and Socialists. Till now this idea has been rejected, and I hope it will be rejected always.

So parliamentary action came to a deadlock as a result of division into numerous political groups, each with its rigorous principles, which make political coordination nearly impossible. It is clear that this situation was very favorable for a National-Socialist movement. Early in 1933, the Nazi party appeared for the first time. With the battle-cry of reuniting the people it has in less than four years gained more than 10 percent of the voters. Nazism as it exists in Germany, with autocratic leadership and militaristic display, is against all Dutch tradition. Also the leader, Mussert, has none of those extraordinary qualities which makes possible the success of his greater colleagues, Hitler and Mussolini. So discontent must have spread far, since so many, even among the Catholics, reached political extremism.

The Dutch National-Socialism has found its adherents mainly among the middle-classes. So its platform is in the main part economic. Its national ideas are not founded upon theories of race as in Germany and anti-Semitism is carefully avoided. Also eliminated are all German theories about neo-paganism and the relations between Church and state, to avoid a collision with the Catholic Church; but in the agitation of Mussert against the educational laws, the episcopate saw sufficient reason to issue a mandate in 1934, in which it was forbidden to all Catholics to take an

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

important part in the Nazi movement. This was followed by another decree, that the holy sacraments should be refused to all who support the party of Mussert. Of course, the National-Socialist leader accused the episcopate of transgressing its authority and even sought to obtain support in Rome, but without much success it seems. His principal Catholic followers have decided to defy the episcopal authorities, but it is probable that the greater part of the Catholics who joined the movement will not remain in it.

Of course the development of the German Nazi policy makes Catholics suspicious of every party which calls itself National-Socialist. It is another question, however, whether it is advisable to join the anti-Nazi leagues founded in this country and supported by well-known Catholics. Most of these, such as Monsignor Poels, left these leagues when it became apparent that they are only disguised socialistic movements and another form of the fatal "People's Front."

It must be the task of the Catholics, especially the Catholic party, to adapt their political action to the demands of the times. It is only natural that the Dutch Catholic youth is influenced by the political changes and the social experiments in the surrounding countries, and it will be necessary to meet this by a more truly national policy and a readjustment of the political machine to obtain strong governmental action.

To make the parliamentary system work smoothly, there should be not more than two great political parties. In former days, the political divisions were counterbalanced by the two opposing groups on the educational problem. This problem being solved, the great difference in political opinions of six parliamentary groups impedes legislative action. Perhaps it will be necessary to reorganize not only the parliamentary groups, but the parties themselves. This could be done if the Catholic party could be enlarged to a Christian Social party on a democratic platform, in this fashion uniting all Christians and all others, who, as Minister Colijn said, "if they are not convinced in the Christian faith, cannot agree with the destruction of Christian social principles." The forming of this common Christian front would prevent the splitting up of our people into a Nazi-People's Front opposition, in which the Catholics have only the choice between subjection under Nazi brutality or Communist murder. This Christian front could have a working majority in the Dutch Parliament, and form a strong government, strong enough to compel the liberalistic bourgoisie to conform to the right principles of social order, strong enough to repress socialistic agitation and strong also in a national sense, directing its activities toward the advancement of Dutch culture.

If ever a great war comes again in Europe, a war in which the Dutch government cannot remain neutral as it did in 1914, the Dutch people will be aroused as they have not been since the eighty years' war, and there is danger that in the rising tide of nationalism the political power of the Catholic party will collapse with it forever. There is a tendency among some prominent Catholics to impute the increasing lack of enthusiasm for the Catholic party among the younger generations to their sympathizing with Nazism and radicalism. Perhaps it is more true that among the spokesmen of the Catholic organizations, and in the Catholic papers as well, a self-sufficiency reveals itself, which is very dangerous for the sound development of our political and social action and which regards all criticism by the younger generation as thoughtless radicalism. There is, however, no lack of enthusiasm for the right cause among the mass of the people.

The Teacher

1

This school: like larks, in the clod low down
In the hedge aloof, when the wind is strong—
Oh here is mothering for me:
    For here is cradle and here is song
    Of struggling, fluttering, nesting birds,
    Warm, tender little breasts, and new
Wings of down that beat their way swift flying to the blue.

2

Why here is the very purple of power.
Here hangs my star with its radiance wild:
And the light of my star shall never set
Who minister unto the soul of a child.
    Let all the monster masses forge the old earth's future
    As they can;
But I am rich in the plastic power
That shapes the race of man.

3

I watch my birds as they soar and soar;
  I hear their silver melody.
In wing and music I catch the pulse
  Of the life that was once in me.
Mine is the flight and mine the song
  As they float on the wind's keen edge:
Mine: who plumed and tuned and fired
  In the nest aloof in the hedge.

4

They beat their eager wings in my face
As they mount and hover and soar again;
They buffet me with storms of cries
Breaking to rhapsody's tender rain.
    They lash me with young anger's thong, and the scorn of life
    That is born anew;
But their eye catches flame from the spark in mine
And off they go to the blue!

SISTER MONICA.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE POSITIVE SOCIETY

By PAUL HANLY FURFEY

THE CHRISTIAN'S duty in this life is to attain heaven and avoid hell. Of course these two things are inseparable. One cannot reach heaven without escaping hell. One cannot escape hell without reaching heaven. After the Judgment Day there will be no intermediate possibility.

To gain heaven and to save oneself from hell are therefore theologically equivalent ideas. Yet there exists a subtle psychological distinction between them. He who emphasizes the avoidance of hell will concentrate on the gradual purification of his soul from sin. He will find particularly helpful the regular examination of his conscience and the use of the Sacrament of Penance. He who emphasizes the attainment of heaven will concentrate on nourishing within himself the Christ-life which will one day merge into the Beatific Vision.

There is one thing completely certain about these two viewpoints and that is the fact that each of them should receive its proper share of attention. To concentrate on one to the exclusion of the other would result in a one-sided spiritual life. Too much emphasis on escape from hell will make a man scrupulous, puritanical, and lacking in spiritual enthusiasm. Too much emphasis on the delights of heaven can lead to a sentimental piety unaccompanied by rugged virtue. Between these two extremes there is a legitimate place for differing personal preferences; but heaven and hell are both facts which any system of asceticism must take into account.

What is true of the individual is true, at least in an analogical sense, of society as a whole. In building a good society we must both eradicate faults and implant virtues. Here too we must guard against a one-sided program. Too much emphasis on either of these two poles will hinder the development of a well-rounded commonwealth.

It appears to the present writer that current social thought has swung pretty far in the direction of purely negative reform—reform by rooting out errors. We hear a great deal about social pathology, the problem of crime, the problem of poverty, the problem of unemployment, the problem of race relations. We concentrate nearly all our attention on methods of solving these problems. We discuss the relative value of various types of social legislation or various techniques of social work. These things fill our textbooks of sociology and occupy the programs of our conventions. Our whole emphasis seems concentrated on the development of a sort of negative society, that is, a society without problems; but we seldom give any attention to the correlative problem, how to build a society which shall be positively good.

This is a very short-sighted policy. For if we concentrate all our attention on the solution of social problems, we shall never arrive at a satisfactory state of affairs. A merely negatively perfect society—one in which social problems have reached their solution—will always fall short of the ideal. Imagine a society from which social problems have been eliminated, a society without poverty, crime, unemployment, or the other common evils of our modern world. Admittedly, such a state of affairs would be enormously superior to what we know today but it would still be very unsatisfactory. The citizens of such a commonwealth would be something like the denizens of Palm Beach or Newport. They would not have to worry about money or persecution, but what would they have to make life vital, intense and interesting?

The only satisfactory *milieu* for human beings is a positive society, a society characterized by the common pursuit of some great social ideal. Here Catholic sociologists have an extraordinary advantage, for the New Testament supplies precisely the element which any negative society must always lack. This element is charity.

Under the New Testament economy, we are given an ideal to strive for which is so difficult, and yet so perfect and attractive, that it must absorb all our interest and must employ all our energy. For we are not merely called upon to love all our neighbors—be they friends or be they enemies—but we are called upon to love them with a love like Christ's love for us. "A new commandment I give unto you: That you love one another as I have loved you" (John, xiii, 34). Here is an ideal toward which we are to strive constantly, never attaining it, but finding in our striving, ever new and ineffable vistas of love.

Such was the society of the first Christians described in the opening chapters of the Acts of the Apostles. These Christians had their social problems, and they had to struggle to eliminate them. This is familiar to every reader of St. Paul's Epistles. Yet these early Catholics did not stop at the merely negative ideal of eliminating abuses. They strove to reproduce in their common living the unearthly beauty of the Mystical Body of Christ and to a surprising extent they succeeded. In the words of Saint Luke: "The multitude of believers had but one heart and one soul" (Acts, iv, 32).

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The final justification of such a positive society is, of course, heaven. We are born to love; we live to love. If our society in this world expresses this ideal, then it will become permanent in a surprising sense: It will survive death and continue its existence in heaven in a form unspeakably more perfect indeed, but not essentially different from that existing here. For the charity of the Blessed is not distinct from the charity of the faithful here below. The Church Militant becomes the Church Triumphant.

The moral of these facts is clear. It is the duty of Catholic social thinking to emphasize the positive society. We are interested indeed in the elimination of abuses, but having eliminated them, our task is still unfinished. Our chief concern is to see a society that shall be characterized by charity—not the uninspired good-fellowship of modern philanthropy, but the intense and exciting theological virtue which was practised by the saints. This must be our chief concern, to build a positive society which shall endure for eternity.

IRELAND'S HEROIC AGE

By PADRAIC COLUM

"WHERE can I get a readable version of the ancient stories that modern Irish writers refer to?" is a question that is often put to people who are supposed to have some knowledge of this tradition. The answer, if it had to relate to direct versions and not to imaginative rehandling as in the work of Standish O'Grady or Lady Gregory, would have to be: in the *Revue Celtique,* in *Eiru,* in the "Proceedings of the Royal Irish Academy," in such unprocurable books as Standish Hayes O'Grady's "Silva Gadelica," or more or less out-of-the-way volumes like Professor Dunn's "Tain Bo Cualgne" or Leamy's "Heroic Romances of Ireland." Now one can recommend "Ancient Irish Tales" (New York: Henry Holt and Company. $3.75), a book which I expect will be current for a long time. A minor but useful service rendered by the editors, Professors Tom Pete Cross and C. H. Slover, is a standardization of spelling of Irish names: their preferences, repeated in many stories, will probably become the accepted forms; they also give in the glossary phonetic renderings which give readers the accepted pronunciation of the names. These standardizations and phonetic renderings are not merely a slight service to the cause of ancient Irish literature: they are an essential service, for until the names of the heroes and heroines can be easily pronounced and easily remembered, these great cycles of romance will not become familiar to the educated public. They should be familiar, for over and above their intrinsic worth they have value in relation to the development of European literature; through the Welsh and the Breton story-tellers they reached the Continent and supplied themes for French and German romance. Such a story as "The Sick Bed of Cu Chulainn" foreshadows all those haunting medieval stories in which mortals and beings of the Faerie world mingle.

"The present volume," the wrapper of the book says very truly, "is a carefully edited collection of the best of the ancient Irish tales, and represents fully the grandeur of their strange and bloody fantasy." But bloodiness is really not the insignia of these stories. All of bloodshed that one wants to hear about is in the story of MacDatho's Pig. But the tale has an end that reminds one of James Stephens's fantastically humorous inventions. As the King of Ulster is driving toward his own territory the charioteer of his enemy jumps up behind him and gets him in his grip:

" 'Thou shalt have thy wish,' said Concobar.

" 'Truly, I don't want much from thee,' said Fer Loga, 'for I want to be taken by thee to Emain Macha, and the women of Ulster and their maiden daughters shall sing their chorus around me every evening and shall all say, "Fer Loga is my darling." '

" 'Thou shalt have that,' said Concobar.

"That the maidens of Emain Macha had to do, for they did not dare do otherwise for fear of Concobar. And on that day a year gone Concobar let him go back to the west of Athlone, and he had two horses of Concobar's with him, with their golden bridles. But he did not get the women's song though he got the horses."

The men who composed and the men and women who were the audience for these stories are the only ancient people who we can be certain could have enjoyed a modern farce. The opening of the great and tragic "Cattle Raid of Cooley" is high comedy. A king and queen in their royal bed are having "a pillow-talk." It turns on the possessions that each personally has. It leads to a parade of these possessions. Owing to Queen Medb's deprivation of a bull that her husband Ailill possesses it leads to the war between Ulster and the four-fifths of Ireland. What humor there is, is in the contrast between the overbearing wife and the slightly sour husband.

"Then Medb answered, 'As well-off was I before I ever saw thee.'

" 'It was wealth, indeed, we never knew or heard of,' said Ailill."

But Medb goes on to display her wealth and her own vigorous qualities.

" 'Should he be jealous, the husband with whom I should live, that too would not suit me, for there never was a time that I had not one man in the shadow of another. Howbeit, such a husband have I found, namely thyself, Ailill, son of Ross Ruad of Leinster. Thou wast not churlish; thou wast not jealous, thou wast not a sluggard. . . . Yet so it is,' pursued Medb, 'my fortune is greater than thine.'

" 'I marvel at that,' Ailill made answer, 'for there is none that hath greater treasures and wealth than I: indeed, to my knowledge there is not.' "

There is more subtle humor in others of the stories. There is the playful humor of Emer when she recommends that her suitor Cu Chulainn pay his addresses to her sister. "Fial, daughter of Forgall, whom thou seest with me here. She is excellent in handiwork."

In this cycle, the Ulster cycle, there is a power of dia-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

logue that one does not find in other ancient stories: in spite of distance from us, in spite of the veil of translation, we have a sense of listening to speech—to the terse and often witty speech of men who know how to create an effect by what they say.

" 'It shall be stopped,' said Loegaire, 'Cet must not carve the pig in face of us all.'

" 'Wait a little, O Loegaire,' said Cet, 'that I may speak to thee. It is a custom with you Ulstermen that every youth amongst you who takes arms makes us his first goal. Thou too didst come to the border, and we met at the border, and thou didst leave charioteer and horses with me; and thou didst escape with a lance through thee. Thou wilt not get the pig in that manner.' Loegaire sat down on his couch."

And what mixture of wittiness and pathos is in the conversation between Fergus and Cu Chullain at the ford. Cu Chullain is defending the passes of Ulster against the armies of Medb; Fergus is one of the Ulster heroes but is enlisted with the invaders; he comes to warn Cu Chullain of the formidable champion who is being sent against him.

" 'Welcome is thy coming, O master Fergus,' cried Cu Chulain, 'if a flock of birds comes across the plain, thou shalt have a duck with the half of another. If a fish comes into the river mouth, thou shalt have a salmon with the half of another. A handful of watercress and a bunch of laver and a drink of cold water from the sand thou shalt have thereafter.'

" 'It is an outlaw's portion, that,' said Fergus.

" 'Tis an outlaw's portion is mine,' answered Cu Chulainn."

And thus he reminds Fergus of how forsaken is the man who is defending Fergus's own territories.

Half way through the volume we come to that other cycle of Irish stories, the Finnor Ossianic cycle. They are much later—at least in their literary form—than the Ulster stories. The dramatic speech that is such a feature of the Ulster is absent from this cycle. And as the central episode in the Ulster cycle is the fight between two heroes at a ford, the central episode in the Finn cycle is the romantic elopement of Diarmuid and Grainne and their pursuit by Finn and his battalions. There is brilliant invention in this story, but we feel it comes out of a mind conscious of the effects it is able to make. Such an invention is the episode in which Diarmuid and Grainne hidden in the top of the quicken tree are surrounded by the battalions of Finn. Finn and Oisin play a game of chess beneath the tree and Grainne will have Diarmuid direct Oisin to make the winning move on the board. He throws a berry at the piece to be moved and Oisin wins the game. Finn maintains that Oisin was directed but Oisin maintains that that could not be the case. Then Diarmuid, rather than have Finn's judgment impugned, reveals himself.

" 'Thou didst never err in thy good judgment, O Finn,' said Diarmuid, 'and I indeed and Grainne are here.' "

Then Diarmuid caught Grainne and gave her three kisses in the presence of Finn and the Fian.

" 'It grieves me more that the seven battalions of the standing Fian and all the men of Erin should have witnessed thee the night thou didst take Grainne from Tara, seeing that thou wast my guard that night, than that these that are here should witness thee; and that thou shalt give thy head for these kisses,' said Finn."

The invention becomes superb when, long afterward, on the eve of peace being made between him and Finn, Diarmuid is awakened by the sound of the baying of a hound, and against Grainne's advice goes to see what hunting can be up. That baying is the fatality that against all reason man must go to meet. He finds Finn alone on the hill and learns that what is to be hunted is the boar on whose life his own life depends. Diarmuid is ripped up by the boar; Finn could save him by bringing him water in his hands, but each time he lifts the water, he remembers Grainne and lets it slip through his fingers. Diarmuid dies; in the end Finn gets Grainne, but now he is a man branded by treachery, and the end of the heroic companionship is in sight.

Besides the salient stories of these two cycles, the volume gives the pseudo-histories of the colonizations and invasions of Ireland, the mythological stories of the wars between the De Danaans and Fomorians, the brilliant voyage stories of which "The Voyage of Bran" is representative, the sagas of certain kings, and the uproarious medieval fantasy, "The Vision of MacConglinne." The work is carried down as far as the eighteenth century, out of which comes the last academic poems, "The Lay of Oisin in the Land of Youth." The translators give a version that has both the terminal and internal rhymes of the original—a difficult form to have used for one hundred and fifty stanzas. It is interesting to compare this with the first part of Yeats's "Wanderings of Oisin."

The Path

In the crowded city street
Suddenly before my feet
A path will open, run
Bright as a beck in sun.
In the dark serried wood
Of the mind's solitude
That path will suddenly spring
Full of song's whispering
And bright beyond imagining.

In solitude or crowd
I tread that golden cloud,
On either side of me
Time is Eternity.
And when the glory goes
Heart-resolute I fare
With non-committal air
Through work's or thinking's maze
For hours, perhaps, or days,
Yet haunted by the rose
Of unforgotten ways,
And with a sidelong eye, which hath
Discovered to its loss
How all the world is dross
Beside the shining of a path.

GEOFFREY JOHNSON.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Seven Days' Survey

The Church.—Pope Pius's motto in his illness is: "I do not seek to avoid pain; I want to work," and he has asked that prayers offered for him be for this intention. His Holiness is planning to address the Manila International Eucharistic Congress by radio, February 7. * * * Two American archbishops, five bishops, seventy priests and 200 laymen sailed from San Francisco, January 7, for the Manila Congress on the Japanese motorship, Tatsuta Maru, which is captained by a convert, Sunji Ito. * * * Brother André, "The Miracle Man of Montreal," died on the Feast of the Epiphany in his ninety-second year. Illiterate for many years and later a member of the Congregation of the Holy Cross, he had served as college porter for forty years. Thousands of cures, physical and spiritual, have been attributed to his intercession, and in recent years the pilgrims to his Shrine of St. Joseph have averaged more than 3,000,000 a year. Throughout his life Brother André was a victim of ill health. * * * The Waterfront Branch of the *Catholic Worker* of New York is distributing 150 loaves of bread and hundreds of cups of coffee daily during the seamen's strike. The *Catholic Worker* group is threatened with eviction from its headquarters at 115 Mott Street by the Tenement House Commission. * * * Bishop John A. Duffy of Syracuse has been appointed Bishop of Buffalo. J. Francis A. McIntyre, Chancellor of the Archdiocese of New York, and Thomas J. McDonnell, national director of the Society for the Propagation of the Faith, have been named domestic prelates with the title of Right Reverend Monsignor. * * * Out of gratitude for the help of the American hierarchy the bishops and people of Mexico have offered a spiritual bouquet which includes 427,484 Masses heard, 4,430 Masses offered and 424,596 Holy Communions. * * * Since he first entered a Catholic church twenty years ago George Munro, eighty-year-old convert of Lancashire, England, has covered 10,000 miles going to and from Mass on his now 43-year-old bicycle. Mr. Munro is a daily communicant. * * * During the second semester the course on the Missal and the Liturgy in the Education for Leisure Program, given free to adults at Rosary College, River Forest, Illinois, will be expanded to include instruction in the use of the Breviary by the laity.

The Nation.—Following the President's annual message, delivered on January 6, Congress quickly became immersed in its labors. A law forbidding arms shipments to either side in Spain was passed in a few hours, but its execution held up two days by too great eagerness to recess. The problem of disciplining the 4-1 Democratic majority particularly interested political commentators. On January 8, President Roosevelt delivered his budget message; on January 11, a special letter asking for a deficiency appropriation of $790,000,000 to carry reduced relief through the fiscal year; and on January 12, his radical recommendations concerning executive reorganization of the government. * * * The reorganization plan, worked out by an extremely responsible committee, would, chiefly, simplify the administrative structure by consolidating 105 at present independent bureaus into twelve departments—two new ones, and by reallotting present departmental functions on a more rational basis; impose an easier and stricter executive control over federal functions by creating powerful central "staff" organs of planning, administration and fiscal control, closely subordinate to the cabinet, the Treasury and the President; develop the executive personnel by insuring a more dignified, secure and better remunerated career service. The immediate reaction to the proposals was astonishment at their sweeping character. * * * James M. Landis, brilliant head of the SEC, has accepted the position of dean of the Harvard Law School, thus leaving the government with still another less of the intellectuals so important in shaping the original New Deal. * * * The mayor of New York announced a plan to link the non-commercial radio stations of the country into a broadcasting system for educational and cultural programs. New York's municipal station WNYC would be the first member. At present, efforts of non-commercial stations to broadcast educational and cultural programs are often balked by rules of the Federal Radio Commission, drawn up with an eye solely to the regular commercials. * * * After the Western Air Express crash of January 12, Senator Copeland stated that his committee would recommend the appropriation of $10,000,000 for air weather reporting and other safety devices.

The Wide World.—Following American efforts to halt shipments of war materials to Spain, the British government renewed its attempts to bar help from other countries to either side in the conflict. But on January 7 the French government issued a report submitted by the Moroccan administration to the effect that German troops were entering Spanish Africa. Three specific charges were made: that German marines had landed at Ceuta; that German engineers were supervising the erection of fortifications; and that control of the Melilla iron miners was passing into German hands. Since these actions violated not only the Treaty of Versailles, but also the treaties signed between France, Great Britain and Spain regarding their Mediterranean possessions, the French did not disguise their alarm. A protest was addressed to General Franco's headquarters, and the fleet was under orders to concentrate in the Mediterranean. Though the British government accepted the situation with relatively more calm, statements were issued to the effect that German penetration into Morocco would be blocked. Estimates of the number of German troops actually sent to Spain varied considerably, private advices from Germany indicating that the number of "volunteers" may have been 25,000. But at a reception in Berlin on January 11, Chancellor Adolf Hitler assured the French ambassador that Ger-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

many had no intention of encroaching on Spain or Spanish Africa. This was widely held to mean that Der Feuhrer had backed down. Meanwhile the British had invoked an old law to prevent enlistment in the Spanish war. * * * Heavy fighting was reported from Madrid, but the dispatches varied so greatly that no clear picture of events could be formed. General Franco's troops, reinforced apparently by heavy contingents of German soldiers, attacked in a wide semi-circle round about the city. Heavy aerial and artillery bombardments caused the Leftist defense authorities to counsel civilian evacuation. But the battle ebbed, and it was reported that a counter-attack had wiped out most of the Franco gains. Casualties were said to have been unusually large. Some foreign observers held that the damage done thus far to Spain's industrial establishments and resources was slight. Art treasures had, they insisted, been damaged considerably more. * * * Princess Juliana of Holland was married to Prince Bernhard on January 7, the church service being held in the Groote Kirk, The Hague. International bickering was rife, as some Germans resented the absence of Nazi decorations. Feeling ran about as high as it can in Holland. * * * A dispatch to the New York *Times* asserted that the Mexican government was expropriating land owned by foreigners without compensation; 187 such estates had been taken over in the Vera Cruz district alone, it was said. Apparently no protest had been lodged by the United States government. * * * The conflict over the religious (confessional) school in Germany has moved during the past month from Bavaria to the Rhine provinces. A joint pastoral letter from the Cardinal Archbishop of Cologne and the Bishop of Trier protested vigorously against the conduct of the Nazi government.

* * * *

Twenty-second Amendment?—President Roosevelt's opening message to Congress strongly advocated the adaptation of present legal forms and new interpretations to meet the nation's current needs rather than the "alteration of our fundamental law," the Constitution. He declared that the new measures could be approved by the Supreme Court through "conceded powers and those legitimately implied." The leaders in Congress remained unconvinced, however. Senator Ashurst, chairman of the Senate Judiciary Committee, and Speaker Bankhead of the House went ahead with their plans for a new amendment which would permit Congress to enact whatever social legislation seemed necessary. They believe this is the only way to achieve New Deal aims. Observers like Walter Lippmann were sceptical as to whether such a measure could be drawn up without removing the traditional limitations on the powers of Congress, since no satisfactory amendment had been drawn despite two years of work. Others considered the question of meeting new conditions as a challenge to democracy and the American balance of power system in an increasingly despotic world. In the meantime there was much agitation for anti-child labor legislation. Alfred M. Landon and Herbert Hoover made strong pleas for something constructive, and it was announced January 8 that President Roosevelt had written 19 state governors personally to urge that their states ratify the Child Labor Amendment. Since 24 states had done so, 12 more were needed in order to achieve the 3/4 majority required by the Constitution. Senator Clark of Missouri and Representative Connery of Massachusetts have introduced a bill based on the recent Supreme Court decision on interstate transportation and sale of goods made by prison labor. Every indication points to a large increase in child labor as business picks up; on January 8 the Federal Children's Bureau reported a 250 percent rise over 1935 in the number of 14- and 15-year-old children leaving school to go to work.

Strikes.—The sea strike, begun in October, continued. During this past December not a ton of cargo passed the Panama Canal in intercoastal shipment. During December, 1935, this tonnage was 583,388. Tentative agreements hinted at on the Pacific blew up on January 12, when the unions declared them unsatisfactory. The International Seamen's Union, opposing the rank and file strike in the South and East, claimed that in 23 ports of the Gulf and Atlantic, there were 48,700 union men working and successfully carrying on regular service. The rank-and-file strikers sent delegations to Washington to protest the proposed Copeland Maritime Act, which provides for continuous discharge books for each worker, which the workers claim are in fact official blacklists. * * * The great General Motors strike went into a violent phase on January 11, when 24 men were seriously hurt in Flint when local law officers tried to enforce an injunction and make the sit-down strikers evacuate the company's plants. The next day, 2,000 National Guardsmen were assembled, but no further effort was made to clear the plants. The original demands of the C.I.O. union—(1) national conference between the United Automobile Workers and the general management of G.M., (2) abolition of piece work, (3) 30-hour week, (4) minimum wage "commensurate with American standard of living," (5) reinstatement of all employees "unjustly discharged," (6) seniority rights in lay-off, (7) recognition of the U.A.W. as sole bargaining agent, and (8) speed of production mutually agreed upon by management and union—which the G.M. management claimed were demands that they give up running their business and penalize workers who do not want to join the union, were somewhat reduced by conferences with Governor Murphy of Michigan. The union agreed not to insist upon being the sole bargaining agency, although it continued to insist on a conference on a national scale so that the company would not "continue to give us the run-around by passing the buck back and forth between the plants and the main office." The most disturbing dilemma holding up progress at writing was that the company declared it would not confer until its plants were evacuated, and that the union said it would not evacuate the plants until it had formal guarantees that the dies in the Flint plants would not be moved to some other location where the company could resume production without conferring. The company refused to give the guarantees, publicizing its legal right to occupy the factories that it legally owns.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Dr. Frank Is Ousted.—Wisconsin University's board of regents voted Dr. Glenn Frank out of office on January 7, the count being 8 to 7. The alignment had been political in character from the beginning, and the outcome was a foregone conclusion. But though Governor La Follette controlled the board, he remained unable to count on a majority in either branch of the legislature, and it was freely predicted at Madison that an "inquiry" would be ordered. The Governor issued a statement to the press, but was heckled by a throng of students and induced to speak impromptu on the subject. He declared that a governor of the state was obliged under the law to safeguard the best interests of the university. Later the Governor suggested that a committee of three nationally prominent educators be appointed to review the case. To this invitation President Conant, of Harvard, replied by saying that the issue was not whether Dr. Frank had been rightfully or wrongfully accused, but whether the University of Wisconsin was subject to political domination. Dr. Conant refused to become a member of any board of review. On behalf of Dr. Frank it was averred that a public statement outlining the case for the defense would be issued. This promise was subsequently abrogated, with the explanation that such a move might be misunderstood. Dean G. C. Sellery, himself frequently under fire as an exponent of conservative educational views, was appointed acting director. He proceeded to "restore the morale" of the faculty at a meeting which supplied very little in the way of fireworks. A broadside purporting to come from a Communist League at the university defended Governor La Follette and asserted that "reactionary interests" had rallied behind Dr. Frank. The case received nation-wide editorial attention, most papers joining with the Association of University Professors to deplore the "political domination" which the case was said to have revealed.

Non-Catholic Religious Activities.—A joint meeting of 300 delegates from foreign mission boards with a combined budget of $25,000,000 a year met at Asbury Park, New Jersey, January 6-8, to consider two important questions. The first of these was to evaluate the progress made in rural reconstruction in China, India and Africa, the second to determine how to arouse the interest of American young people in foreign missions. Dr. Charles H. Fahs of New York called for a new type of mission literature that would show the young people that the most practical way of establishing peace and justice throughout the world is through the character building and social reconstruction of the missionary. A special tribute was paid to Dr. Robert E. Speer, retiring secretary of the Presbyterian Board of Foreign Missions and chairman of the conference, for his forty-six years' interest in the work. * * * Although they voted against the unification of Methodist churches by a small margin, Negroes of the Methodist Episcopal Church, South, are said to be resigned to the outcome of the plan and to expect gains as well as losses from the amalgamation. * * * According to Bishop A. L. Pierce of El Paso, Texas, plans for resettlement of deserving Mormon families are already under way. A 3,000-acre tract has been purchased near Gallup, N. M., where these families will be taken from relief rolls and given 40 to 80-acre tracts of fertile land. Production, marketing and buying will be on a cooperative basis. * * * A Bishops' Crusade was formally inaugurated at the meeting of the General Missionary Council of the Methodist Episcopal Church, South, at New Orleans, January 5. A tour of forty-six cities began, January 12. In arousing interest in the work of the church at home and in missionary lands abroad the leaders hope to liquidate the indebtdness of the missionary board and raise $450,000. * * * Right Reverend John T. Dallas, Episcopalian Bishop of New Hampshire, cited as evidence of the vitality of Christianity the German pastors' defiance of the state, worldwide prayers for the Pope, foreign missions and the growing popularity of books and articles on religion.

Carroll Club Breakfast.—The annual breakfast of the Carroll Club brought to a large and distinguished gathering a number of eloquent addresses. The meal itself was served at the Biltmore Hotel, following a Mass at which Cardinal Hayes preached the sermon. Monsignor Michael J. Lavelle commended the work of the Confraternity of Christian Doctrine. Miss Elizabeth Lynskey spoke eloquently and earnestly on the tasks confronting Catholic women, warning in particular against the assumption that "other-worldliness" can legitimately be identified with complacency. An unexpected pleasure was afforded by the Countess of Listowel, who replaced Mary Ellen Chase, ill with la grippe. The Countess described the position of women in foreign lands, asserting that the gains registered during the past century were still conserved in England and France. In England, she asserted, women could still function in everything save the army, the fire brigade and the House of Lords. In the totalitarian states, however, a different situation prevailed. There was little difference between one totalitarian state and another, she held. "If Russia has an index of 100, Germany has 50—more or less—and that is all there is to it." The Countess spoke with remarkable vigor and charm. Father Cyprian, of the Franciscans, counseled his listeners to keep the Christmas spirit alive, since religion was designed to render men happy. Alexander Kirkland, youthful actor, directed some rather amiable shafts at the drama critics. Among the guests on the dais was Mrs. Nicholas F. Brady, president and founder of the Carroll Club.

New German Books.—Recent German literature of Catholic interest includes: *Ungewissheit und Wagnis,* by the well-known philosopher, Peter Wust. Beginning with an analysis of the parable of the Prodigal Son, which stresses the dialectic between security and insecurity, the author finds that uncertainty has become the dominant note of our age. Human life as well as human science are anything but positivistic. But is this regrettable? Is not man's need for salvation the highest, ultimate form of insecurity? The book is fascinating, as only genuine philosophical speculation can be (Salzburg: Verlag Anton Pustet. 11.60 schillings). *Die Selbsterziehung,* by Professor Friedrich Schneider, affords a scholarly history of self-education and a discussion of method. Special em-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

phasis is placed upon religious self-discipline, and two of the most interesting chapters deal with the Ignatian and Schoenstatt exercises. The book is of great value to religious educators particularly (Einsiedeln: Verlag Benziger). *Heilerziehung,* by Rudolf Allers (some of whose translated work is very popular), deals with the educational problems involved in dealing with so-called "psychopathic" youngsters. We know of no comparable work so wholly recommendable. If possible, we shall publish a separate review of this important book (Einsiedeln: Verlag Benziger, 9.30 Swiss francs). *Marxismus am Ende?,* by Lorenz Brunner (a pen-name), is a very competent attempt to define Marxism in the concrete and to account for its failure in the contemporary world. The historical criticism is often remarkable for insight and pertinence; and the advocacy of Christian ideals seems founded upon sincere reflection. The student of current problems will find it useful (Einsiedeln: Verlag Benziger. 4.30 Swiss francs). *Helenes Kinderschen und andrer Leute Kinder* is a German translation from a book by John Habberton. There are 32 perfectly delightful pictures by Ruth Schaumann—characteristic of her and charming in every sense (Leipzig: Philipp Reclam. 5 marks). *Der Staat und die Weltwirtschaftskrise,* by Dr. F. A. Hermens (now of the Catholic University), is a critical study of the economic and industrial crisis as well as of the methods employed to fight it. One considers it a more than usually penetrating survey (Vienna; Oesterreichischer Wirtschaftsverlag. 22 schillings).

* * * *

The Next Budget.—President Roosevelt estimated, January 8, in his message to Congress, that the ordinary budget for the year, July 1, 1937, to June 30, 1938, would be balanced by a wide margin. If recovery and relief expenditures, which are not estimated until spring, do not exceed a billion and a half, the government's income for the 1938 fiscal year will equal its outgo except for $400,000,000 for debt retirement. The federal income for the period was estimated at $7,293,607,000, ordinary expenditures at $6,157,999,000. The increase in revenue of $1,465,456,000 over 1937 and of $3,177,650,000 over 1936 will be accounted for, the President believes, by higher income taxes based on better business and by the operation of the provisions of the 1936 Revenue Act. The federal debt will then be frozen at $35,000,000,000 and no more new government borrowing will be required after June, 1937. Furthermore, due to Treasury Department reductions of the interest rate, this debt can be carried for $860,000,000 yearly, a figure lower than the federal interest charges for the 1920-1925 period when the national debt was considerably lower. "Nuisance" taxes on manufactured articles will be continued, but no new taxes will be enacted. This optimistic picture depends on the cooperation of the nation's business and its continued improvement as well as the willingness of Congress not to run up large pork-barrel appropriations. Other aspects of the new budget are not so cheering. In actuality government expenditures are expected to exceed 1938 income figures by $740,821,000. For the third consecutive year the appropriations for national defense are raised by $100,000,000 to provide more men and equipment for both army and navy. Keeping pace with France and Britain and other powers now engaged in the frantic armament race and freed from the restrictions of the expired Washington Naval Agreement, the United States will begin construction of two new battleships which will cost $50,000,000 apiece. The new budget provides for the largest peace-time appropriation for national defense in history, with $980,000,000 for the Army and Navy, $34,828,200 for non-military activities of the War Department and $143,322,101 for rivers and harbors.

Federal Writers.—Federal writers of the WPA have commenced issuing place guides and by-products thereof that will eventually shame Baedeker for skimping his chosen field. "Washington: City and Capital," first of the fifty-one guides to cover separately each state and New York City, Puerto Rico, and the capital, is now in the hands of reviewers. The 400,000 words of the mammoth book are distilled from the more than a million prepared by special experts and the able $79-a-month white collar relief researchers of the Federal Writers Project. It follows in a developed form the Baedeker and Blue Guide pattern, but covers its subject in a more critical, rounded and at times genuinely artistic manner. Geography and climate, topography, geology, fauna and flora, literature, art, science, sociology and history are all given a definitely comprehensive treatment. There is in Washington one automobile for every three inhabitants; 75,000 of them parked outdoors every night. There is a shade tree along the streets for every family. Three hundred kinds of birds come a year; 1,800 varieties of flowering plants and ferns prosper, and 13,000 kinds of beetles. The project writers do not overlook the "desultory and squalid regions where staid government clerks contrive to pass the less august half of their lives," and they frankly admit, viewing the new government buildings of the Triangle, that "only an extreme cynicism concerning the nature of the activity behind these fronts could find any reasonableness in their architecture." Guides dealing with less synthetic parts of the nation will lay more stress on local traditions, customs, folklore, growths not rich in the capital. Already, "The 'Almanac for New Yorkers' [just published—before the Guide] took form as a kind of jolly-boat to the sober-sided leviathan, the 'New York City Guide Book.'" Its "way-back-whens" will undoubtedly be exchanged to satisfy the antiquarian bent at least of New Yorkers as the *Reader's Digest's* interesting facts soothe the nerves of waiting clients in doctors' offices. Of Friday, January 22: "National Association of Women Painters exhibits at American Fine Arts Gallery. . . . Point to remember: Only 4,000 of New York's 18,000 Chinese live in Chinatown. . . . The first letter to bear the name New York was written this day in 1664 by Samuel Maverick to the Earl of Clarendon. . . . This day in 1770 British soldiers tore down the new Liberty Pole, but it cost them the life of a man. . . . This day in 1794 half of Blackwell's Island was offered for sale by the Blackwell family."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Play and Screen

Othello

THE OUTSTANDING features of Max Gordon's presentation of "Othello" are the Iago of Brian Ahearn and the scenery and costumes of Robert Edmond Jones. Mr. Ahearn's Iago is a truly magnificant portrait of Renaissance villainy. It is subtle, dominant, elegant in manner, handsome in face and figure; not the rough soldier usually associated with the figure, but a characterization equally telling and veritable. And to listen to Mr. Ahearn's reading of the lines, its variety, shading, tone coloring, is to listen to Shakespeare's language given as it should be given. The Othello of Walter Huston is chiefly commendable because of its sincerity. His is a likable rather than a tragic Moor. But Othello requires an actor of great physical and vocal power, one who can inform his lines with passion by turns smoldering and eruptive. This unfortunately is beyond Mr. Huston's compass, admirable actor though he is in homespun parts. Good performances are given by Nan Sunderland as Desdemona, G. P. Huntley, jr., as Cassio, and Edward Fielding as Brabantio, while Mr. Jones's scenic investiture is superb. (At the New Amsterdam Theatre.)

Dr. Faustus

IN HIS production of Marlowe's "Dr. Faustus" Orson Welles once more proves his extraordinary quality both as director and actor. "Dr. Faustus" is not an easy play to produce on the modern stage, and given in any usual manner it would likely be a bore. But Mr. Welles by speeding up the action, and employing lights instead of scenery, has succeeded in obscuring its tedious passages while keeping its poetry and philosophy. Moreover, he acts the title part with great intelligence and reads the magnificent lines with variety and sonority. Though there is one scene in the old play that may offend some Catholics, it must be rememeber that standards of taste are not today what they were in Elizabethan times, and on the whole the Federal Theatre is to be congratulated on producing a little heard classic. And especially it is to be congratulated on retaining the services of Orson Welles and John Houseman as two of its directors. These two young men are precisely the type of artist the Project is badly in need of. What the Federal Theatre lacks at present are plays and productions of imagination and distinction. "Dr. Faustus" is a welcome relief from realism and propaganda, and may very well reconcile some of our taxpayers to this particular branch of federal relief. (At the Maxine Elliott Theatre.)

The Eternal Road

AS PURE spectacle "The Eternal Road," Max Reinhardt's panorama of the history of the Jews, has never been surpassed in the American theatre, and for this the chief credit must go to Norman Bel Geddes, who created the settings, costumes and lighting. Of course Mr. Reinhardt's direction of the crowds is also masterly, but in the final analysis it is the imaginative beauty of Mr. Geddes's setting that remains with one. The play by Franz Werfel is frankly a disappointment, and though there are a number of excellent actors, particularly Thomas Chalmers as Abraham, Sam Jaffe as The Adversary, and Samuel Goldenberg as Moses, who lend effective aid, there are others who are less successful. The music by Kurt Weill is, however, exceedingly effective, especially in the choruses employing traditional Hebrew themes. The biblical scenes represented are those of Abraham, Sarah, and Isaac; Jacob and Rachel; Joseph and his brothers; Moses in Egypt and in the Wilderness; Ruth and Boaz; Saul, David and the Witch of Endor; and David and Bath-Sheba. Before and between these episodes there are scenes in a modern synagogue during a Jewish persecution, these scenes being the author's commentary on the tragedy of the Jewish race. The synagogue scenes bind the story together, but they are too long and repetitious, and might very well but cut in half. Yet all in all the production is an interesting one, often stirring, and informed at moments with a high dignity and beauty, a panorama of one of the most magnificent epics in history—the march and the tragedy of the Jewish people. (At the Manhattan Opera House.)

GRENVILLE VERNON.

The Black Legion

MR. SINCLAIR HILL, noted British motion picture producer, observing the other day on the ways of the London film industry's California competitor, admitted that "Hollywood's flair for showmanship has been admirably exemplified in its habitual practise of going to the newspaper headlines for its story material." Producer Hill, it appears, was alluding principally to the Warner Brothers, who, more than any others in California, focus an eagle-eyed watchfulness on American headlines as a source to contribute importantly to their everyday photoplay plots. Their reason, as Mr. Hill suspects, is entirely commercial, based on theatre exploitation values accruing from the timely tying-in of newspaper attention with the screen dramatization.

Regardless, the latest incident of news headline to reach the screen is the comparatively recent attention given by the nation's press to that "Black Legion" band of hooded hoodlums who spread terror, by torch, lash and even gunfire, in the name of false Americanism, against "foreign invaders," including the Roman hierarchy.

The play as such is unimportant, even elementary in story construction, and, frequently, in treatment. But it has strength as a stinging indictment of false patriotism, race hatred and bigotry. Not surprising are the prejudices revealed as existing at this advanced date so close to the American home and American industry. Surprising is the extent of the prejudicial ruthlessness and hooded lawlessness. Then, again, one remembers the Ku Klux Klan.

The action moves with a swiftness that eventually proves a sensational headline was in mind all the while—the confession of a member which implicates the ringleaders in a murder and causes their incarceration, thereby bringing the curtain down on the "organization."

JAMES P. CUNNINGHAM.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Communications

AN ALARMIST SPEAKS

Churchville Erewhon.

TO the Editor: I salute THE COMMONWEAL and the "representative priest" (call him "an alarmist," if you will), E. Harold Smith: the magazine for publishing and the priest for contributing a paper that should arouse us even here in these United States of America, from our vain boastings and smug complacency.

Instead of the "ranting of an alarmist," what the good priest writes is gospel truth. Woe to us if we ignore it. Rarely, if ever, have I read a thesis so conclusively proven, up to the hilt. Let the truth be told as the great Leo XIII directed. And this writer sets it forth clearly and in full measure. Well will it be for the Church in America if it is heeded. To shut our eyes and slumber would be fatal.

Let me add this: When I was a young priest I heard one of our most scholarly and zealous bishops declare, in a small group of priests, that "we Catholics in the United States (we were then about 12,000,000) have lost as many more!" Why? Are we to shut our eyes to the present dangers?

In my judgment the "ranting of this alarmist" should be openly discussed by our Catholic press, that part of it, that is free to act.

PRESBYTER.

South Langhorne, Pa.

TO the Editor: Father Smith's article, "An Alarmist Speaks," in the latest issue of THE COMMONWEAL is exactly right. One reader of THE COMMONWEAL thanks you for publishing what the Alarmist says. Too bad it is not possible to reprint that article every month.

I have written to Father Smith a more detailed approval. To you, congratulations for giving space in THE COMMONWEAL to Father Smith's thoughts. He has spoken for very many.

REV. DANIEL S. RANKIN, S.M.

Washington, D. C.

TO the Editor: "The Alarmist" has hit the nail on the head. It is time that someone said what he has said.

VICTOR VON SZELISKI.

CATHOLIC DIPLOMATS

Washington, D. C.

TO the Editor: In the late Francis MacNutt's picturesque autobiography there is a statement ascribed to a State Department official to the effect that "no one, not a Mason, can expect to advance in the American diplomatic service."

That could easily assume too much importance in the mind of the casual reader. I have no doubt the statement was made. At one time or another it may have been a pious aspiration to make it a fact. It has also been asserted that no one can go very far in our service who is not a Harvard man. And that, too, has been a pious aspiration with some sons of Harvard! Yet my own experience of forty years does not support either of these assertions as an axiom.

It is very true that our diplomatic archives are full of our representatives' criticism of "misgovernment in the Papal States"; of "clerical animosity," in Catholic countries, against American Protestants; of personal clashes between American diplomats and Church authorities; and of studies of "papal claims" and "clerical citizenship" or of "the influence of the Inquisition on development of self-government," etc., etc. There is a mine of that sort of thing waiting scholarly treatment; but I doubt so strongly that I would be prepared to deny, that there has been any American diplomat whose career has been retarded by the fact that he was a Catholic, since the diplomatic service was organized in Cleveland's administration. On the contrary, there have been Catholics pushed ahead of their colleagues by pressure in their favor exerted by prominent churchmen.

WILLIAM FRANKLIN SANDS.

FOR A BETTER NEWS SERVICE

Clarks Summit, Pa.

TO the Editor: Not only may Catholics living in a troubled world earnestly desire a clear picture of what is happening to the Church in many lands, but *de facto,* they do, and demand it. We are willing to acknowledge, with all due respect, not to mention charity, toward those who think they are publishing a worth-while paper, that there is scarcely a diocese in the country where there is no paper. Catholic homes are flooded with words put into print by some erstwhile, well-meaning parish priests. But of what good is all this if the papers aren't read? Papers and magazines from this home or that organization—asking! asking!

The solution for a Better News Service is to have a better, more "unified" medium for the expression of news, Catholic or otherwise, that is fit to print. There are too many diocesan weeklies bought merely to get rid of the subscriptionists or out of charity. People rarely completely read these papers. Why? Because there is nothing worth while to read.

Something ought to be done to establish and maintain a national daily paper. There are enough subscribers and surely brilliant journalists among our hierarchy and laity. Less individualism, more universalism, which is the symbol and mark of the Church, should dominate the spirit of the press. Concentrated effort to establish and support a successful Catholic daily in America should be advocated as a medium for the Better News Service.

Why depend upon the good-will of secular newspapers when it is evident that it is not forthcoming?

Herein we have a powerful instrument for the influence of Catholic Action. We must all work together, and not as individuals. If the funds needed are not concentrated, but as is the case today utilized individually, then we cannot hope for a survival of the Catholic newspapers in this country.

CHARLES J. WARD.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EASTERN RITES

New York, N. Y.

TO the Editor: On the subject of Eastern Catholics I would like to add my voice to that of Mr. Francis Rowan of Philadelphia, in the issue of January 1, and be more gratuitous and specific, at the risk of seeming less modest about a mere half year's investigation of the subject. A very good book on the subject, by the way, is Donald Atwater's "Eastern Catholic Churches"; and there is a fifteen-cent pamphlet, "Eastern Catholics," published in England, which embodies a lot of specific information in a small space. For those who wish to follow the Byzantine Mass as we follow our own with a Latin missal, let me recommend "A Manual of Prayer for Catholics of the Greek Rite" (third edition), compiled and translated by Reverend Theo. A. Zatkovitch, published by Press of Prosvita-Enlightenment, 611 Sinclair Street, McKeesport, Pennsylvania (I got my own copy at 248 East 13th Street, New York).

Here in New York, which contains samples of nearly every variety of mankind, we have six Eastern Catholic churches or chapels. The Ukrainian Catholics are in 7th Street (St. George's Church) just east of Cooper Square; and the Pod-Carpathian Ruthenians from Czechoslovakia have St. Mary's Greek Catholic Church at 225 East 13th. Our Lady of Grace Chapel (*Ecclesia Hellenike*), Stanton Street just east of the Bowery, is the Italo-Albanian church; according to Father Gerald Donnelly of *America,* this is the only Catholic place of worship in the entire United States where the Byzantine Liturgy may be heard in the original Greek. The Syrian Melkites have the Church of St. George in Washington Street near Rector; and the Maronites (an Antiochene rite), St. Joseph's Church farther south on the same street. Finally, there is the new Russian Catholic Chapel of St. Michael, where Father Rogosch says the Divine Liturgy every Sunday at ten. This is in a storehouse, on Mulberry Street, belonging to and attached to St. Patrick's Old Cathedral.

Mr. Rowan's uninformed Catholic friends I can parallel with my Protestant friends who call all the separated Orthodox Eastern Christians "Eastern Catholics." But that's another subject.

J. H. B. HOFFMANN.

THE BRITISH CRISIS

Providence, R. I.

TO the Editor: Your usually admirable paper has a leading article on December 18 that is so ill-informed as to be unworthy of you. You say that King Henry VIII "compelled the authorities of Church and State in his own realm to grant him a divorce from his lawful wife." King Henry VIII was never divorced from Catherine of Aragon. His marriage to her was declared null and void for a cause allowable in the Roman Catholic Church. Henry asked the Pope to annul the marriage. The Pope refused, although the history of the Papacy in the Middle Ages is marked by similar annulments granted at royal desire—for this, that, or the other pretended reason—and Henry had every reason to expect the usual consideration from the Roman Pontiff. Unfortunately for the King, the lady involved was of the Spanish royal family, and Spain had the Pope in Rome virtually under siege, or threat of it, all through the negotiations. The Pope refused Henry's request, albeit reluctantly. Whereupon Henry got his national church to declare its own power to annul; and it did annul. To call such a matter "a divorce" is to display an ignorance of the law of your own communion astonishing in a paper of your usual scholarly care.

The English Church no more tolerates or condones divorce than your own. That is not at all the point at issue between Anglicans and Roman Catholics in this matter. The point at issue is whether or not the power of annulment rests wholly with the Pope or properly with regional synods. What you have said in your editorial is, quite simply, untrue. And to say it conduces to a prejudice that must seem unfortunate to all of us who long for the reunion of Catholic Christendom.

REV. BERNARD IDDINGS BELL,
Canon of Providence, the Episcopal Church.

MEXICAN PRIESTS' AND SISTERS' AID

Brownsville, Texas.

TO the Editor: I have visited the headquarters of the "Mexican Priests' and Sisters' Aid" at Brownsville. This city is on the Rio Grande river, which is the boundary between our country and Old Mexico. It has a population of 35,000 of which 82 percent are Mexicans.

The Apostolic Delegate for Mexico has a very efficient organization for the collecting of the funds for the Mexican priests and Sisters who are working under cover. The money contributed comes from England, Ireland and France in the order named, although our country contributes more than any other one country. The average monthly receipts by the Archbishop are $3,000.

It is well to remember that the Mexican Catholics are remaining steadfast to the Faith, and their loyalty and generosity to their priests has not failed. In the new state school, the first lesson of the day in their catechism is: "Is there a God?" "There is no God, never was, and never will be." Unfortunately, most of the information that we have of the Spanish countries has come from our English literature. For 400 years, England has been guilty of the most ruthless and brutal propaganda against Spain, her colonies and her religion. This call to rally to the defense of the faith in Mexico can have a far-reaching effect, bringing blessings to us, and courage, fortitude and gratitude to those who receive. It is true that there is a great need for giving at home, but those who give their mite in the Mexican cause will not forget the call of their own.

RT. REV. JOSEPH F. SMITH, V.G.

The correct title of E. Allison Peers's book, reviewed in the issue of January 8, 1937, is "The Spanish Tragedy: 1930-1936"; not "The Tragedy of Spain," as erroneously quoted.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Books

Religious Relationships

Church and State, by William Adams Brown. New York: Charles Scribner's Sons. $2.75.

THE PRESENT volume comes as the result of a study undertaken by the Federal Council of the Churches of Christ in America some six years ago. It was occasioned by the twofold challenge confronting the Christian Church today: from nationalism which denies its universality, and from Communism which denies its theistic basis. Both of these new "religions" employ the totalitarian state as an instrument and have thus already given rise to serious religious problems in Europe. As these same problems may arise here in the near future, Dr. Brown proposes to prepare us by means of clear thinking on the vital question: What relationship should exist between the Church and the State?

After referring to the chief forms which that relationship has assumed in history, he indicates the attitudes taken by the different denominations in the United States on this question, and attempts to formulate the principles "which should control the political activity of the Protestant Churches in America, first in the field of their domestic relationships, then in their relationships to their fellow Christians of other lands."

Regarded from the Protestant standpoint, this book is a brave and able effort to clear away confusion and to bring about unity of principle and policy among the Christian Churches of America in their relations with the State and in their attempts to influence public opinion. It is safe to say that the welfare of religion in this country will depend in no small measure on the support given to the ideas which Dr. Brown favors.

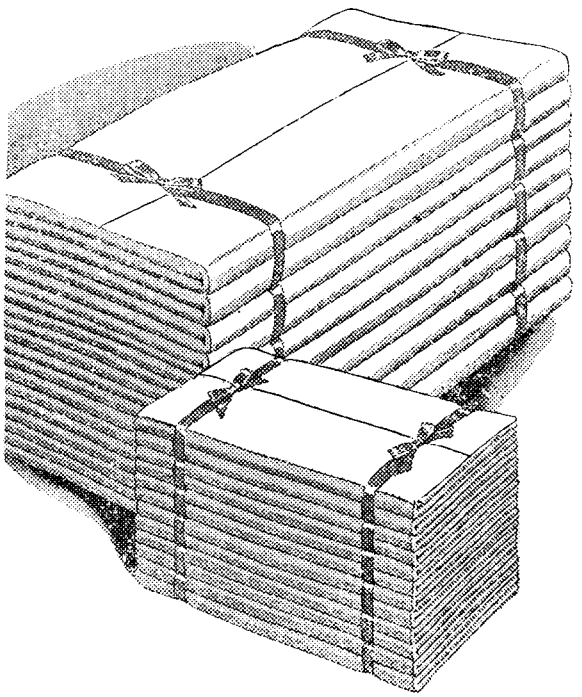
Regarded from the Catholic standpoint, the book can hardly be called a study of the relationship between Church and State. The Catholic theory of the nature of both these entities and the long complicated history of their dealings with each other, form almost a separate department of history and of theology; and to that department, naturally, he attempt no significant contribution.

A word of praise must be added for the spirit of perfect impartiality—perhaps one should say the spirit of profound sympathy—in which the author presents the teachings of the Catholic Church. Concerning these teachings, he employs the logical method—unfortunately not too common—of consulting Catholic sources, chief among them being "L'église et l'état," by Ferdinand Moulart of Louvain; "The State and the Church," by John Ryan and F. X. Millar; the Pastoral Letter of the Archbishops and Bishops of the United States, 1919; and Alfred E. Smith's reply to the *Atlantic Monthly* letter of Charles C. Marshall. Moreover, the sections of the book which deal with the position of the Catholic Church were submitted to Monsignor John A. Ryan and Fathers R. A. McGowan and Peter Guilday. One surmises from the author's general tone that these three competent critics must have found very little to amend.

JOSEPH MCSORLEY.

B. ALTMAN & CO.

FIFTH AVENUE 34TH STREET



2.50

72 x 108 in.

Peeress sheets

the finest count percale made by Pepperell Mills. Now at big January savings . . . our signal to you to stock up. 81x108 in.. now 2.95. 90x108 in., 3.25. Cases 45x38½ in., 70c. Sizes before hemming. For hemstitching sheet, add 30c, case 15c.

bed furnishings—fourth floor

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

It is the Catholic's ready answer—accurate, clear, brief—to a thousand questions that come up in conversation with Catholics or non-Catholics, or in the course of one's reading.—Ave Maria.

The New

Catholic Dictionary

Compiled and Edited Under the Direction of

THE EDITORS OF THE CATHOLIC ENCYCLOPEDIA

Splendidly comprehensive.—*America*, New York.

Examine a copy and you will trade half your library for it.—*Homiletic and Pastoral Review.*

It will be used diligently for the work of the library of Congress.—*E. C. Richardson*, Library of Congress.

The definitions are concise and clear and usually pronunciation is indicated.—*New York Times.*

No better single volume to place in libraries, newspaper offices and other fountains of public opinion.—*The Commonweal.*

Protestants will find here a rich store of valuable material.—*The Missionary Review of the World.*

Must be credited with exceptional impartiality and accuracy.—*Presbyterian Advance.*

1100 pages 8250 subjects 12 maps 646 text 64 half-tone illustrations

Evenly printed on high grade paper, clear white color, medium weight, easy to turn. Profusely illustrated with line photo engravings. 12 full-page maps in two colors. There are 4 handsome bindings of the best materials and workmanship.

The backbone of each volume is stamped in gold leaf with beautiful ornamental design and lettering. The cover is embossed with a representation of the facade of St. Peter's in Rome.

THE CATHOLIC ENCYCLOPEDIA
226 East Fordham Road, New York, N. Y.
Please send me a copy of the dictionary as indicated by check mark:

- ☐ Full Cardinal Red Morocco...$25.00
- ☐ Half Leather binding 12.50
- ☐ Buckram binding (Blue)..... 10.50
- ☐ Green Cloth binding..... 8.50
- ☐ Brown Cloth binding..... 6.50

Add thirty cents for Packing and Mailing.

Name .....

Address .....

City ..... State.....

Marshalling Democracy

We or They: Two Worlds in Conflict, by Hamilton Fish Armstrong. New York: The Macmillan Company. $1.50.

"EITHER we or they," said Mussolini of the struggle between Fascist and democratic state-ideals, and the cry is echoed by Hitler, Stalin and a host of minor dictators. Mr. Armstrong insists that we heed this challenge and as the editor of America's foremost review on international affairs he commands a respectful hearing. Nor is it in a mere spirit of viewing-with-alarm that he pleads for a united democratic front among the great nations of the world against the menace of growing Communist and Fascist dictatorships.

We are told that there is an unbridgeable gulf between these two "broad conceptions of organized life, under one of which men seek progressive emancipation from authority and privilege, while under the other they relinquish freedom of thought and enterprise to an omnipotent state." The thesis is supported by numerous facts, and unfolds in cryptic chapter-headings. Who shall destroy whom? To avoid being destroyed democratic governments are urged to link up and mobilize all the resources of democracy. Otherwise the policy of isolation must lead to a surrender of our liberties and no State has a right to commit national suicide.

Mr. Armstrong argues with passionate earnestness and conviction as well as with a wealth of wide personal experience (although there are some minor factual inaccuracies, such as the journalistic canard that Dr. Bruening had "started negotiations" to establish a monarchy). No sound political philosophy, no statesman or honest politician can ignore the main points of the argument, that our international interdependence must be reflected in our total cooperative relationship with the rest of the world, and that the existing international anarchy be replaced by juridical order, but one which we must also agree to enforce and to have enforced.

Strong as the argument sounds it must nevertheless be admitted that it fails to convince with regard to the inevitable antagonism between the two conceptions of life. For we find democracies and dictatorships in amicable relations while no fiercer hate exists today internationally than between two totalitarians. The real root of the conflict lies deeper, and Dr. Armstrong indicates it when he remarks that "they [the nations] are divided as never before in modern times by the spiritual character of the social and political tenets which they profess and practise." In other words, the totalitarian state develops its own *Weltanschauung* and has its own religion. This leads to a revolution in the spiritual and moral order. Things are "true" or "good" in as far as they support or promote the nation, prosperity or the race. It is this upheaval in the spiritual order which creates the divergent ideals, distorts language and makes a mockery of justice. It was aptly epitomized by Pope Pius in his recent Christmas broadcast in these words: "At the same time pointing out to all the gravity of the perils that threaten us, exhorting all to vigilance and action and to the union of all men of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

good-will against the propaganda of the enemy and his constantly renewed attempts to bring about the ruin of the most fundamental principles of human society, of the family and of the individual. Above all we have called attention to the real remedies of truth, justice and brotherly love. . . ." With these added thoughts, the book makes profitable reading for political thinkers and persons interested in the moral and spiritual welfare of mankind.

GREGORY FEIGE.

Youth and Society

Youth Serves the Community, by Paul R. Hanna. New York: D. Appleton-Century Company. $2.00.

THIS book is the cooperative enterprise of Professor Hanna of Stanford University and a research staff of the WPA. It recounts the constructive achievements of young people in various fields of social usefulness. Dr. Kilpatrick in the Introduction points out with enthusiasm the compatibility of such units of activity with current trends in education. Complete agreement with the details of his exposition will be possible only to those who accept without qualification the tenets of the school of educational theory and practise which flourishes in Teachers' College, Columbia. Some will offer at least occasional dissent, as, for example, with the statement that, "We wish a classless society in fact as well as in theory." Whether or not one wishes it, all the known facts of human history and all the known facts of phychology happen to be against it. Some, aware of such popular projects as medieval cathedral building, will question the contention that there is something new about the conception of community activities. Most readers will, however, share Professor Kilpatrick's belief in the desirability of arousing young people to a realization of the deficiencies in their environment and of creating in them an effective sense of civic responsibility.

Many interesting illustrations are given of the contributions of youth to the campaign for public safety. Junior patrols and widespread devices for public enlightenment initiated by young folks have diminished the hazards to life and property in many American communities. Civic beauty has been enhanced by the interest of groups of boys and girls in gardening and reforestation. Youthful enthusiasm has penetrated as well into the less picturesque but equally valuable fields of garbage disposal and insect extermination. Page after page describes the wholesale deflection of adolescent energies into such socially useful tasks as scientific farming and the promotion of civic arts and local history.

One chapter is devoted to a summary of representative associations of young people in foreign countries, such as La Jeunesse Ouvrière Chrétienne of Belgium. While the dangers of the situation in Germany and Italy have been grasped by the translators, they have treated some aspects of the youth movement in Mexico and Russia with uncritical laudation. But on the whole, all people anxious to utilize constructively the idealism, the fervor and the gregariousness of youth will welcome the inspirational value of this little book.

GEORGIANA P. MCENTEE.

Sail With Monsignor Breslin and John F. McCormick for

EASTER IN ROME

For our annual tour to Rome for Easter we are honored to have as spiritual leader the Rt. Rev. Msgr. Patrick N. Breslin, and as layman leader Mr. John F. McCormick, Business Manager of THE COMMONWEAL. We sail March 6th on the luxurious CONTE DI SAVOIA for a grand 5 weeks' trip.

Awaken on Easter morning to the chimes of St. Peter's in Rome . . . enjoy the wonderful scenery of Italy in springtime . . . the glamour and gaiety of Venice . . . the art treasures of Florence . . . the famous Blue Bay of Naples and the historic ruins of Pompeii . . . the exciting French Riviera. All these thrills, and more, are included in one great trip that will require your absence from home for but little over a month!

Experienced management and group buying make possible the amazingly modest all-inclusive rate of $420 for the complete trip—and this one rate includes all but purely personal expenses! Membership is limited—decide immediately that you will join us. Your first step is to secure full particulars; then make reservations quickly. Apply today to your agent or

JAMES BORING COMPANY, Inc.
655 Fifth Avenue, New York
Phone ELdorado 5-6670

Marxism is Wrong!

Marxism is now drawing a red line across a confused world by stressing private ownership of productive capital as the primary force which exploits labor.

Get free copy of pamphlet, "The Economic Problem," by sending postal card to Willett and Clark, 440 South Dearborn, Chicago, Illinois.

Also, more important, get from your bookseller, or direct from publishers as below, the little book "Safeguard Productive Capital," which more and more people are reading, and which you will have to read if you are to think straight on current economic and political issues.

SAFEGUARD PRODUCTIVE CAPITAL
by LOUIS WALLIS
Reading time one hour, 75 cents

DOUBLEDAY, DORAN AND CO.,
Garden City, Long Island
New York

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COLLEGE OF MOUNT ST. VINCENT
ON-HUDSON, CITY OF NEW YORK
Resident and Day Students

Degrees of A.B. and B.S. along exclusively cultural lines or in preparation for professional careers.

Four year courses open to all students qualifying for Bachelor's degrees in Pedagogy, Journalism, Commerce, Education and Secretarial Science.

ACADEMY MOUNT ST. VINCENT
Senior, Junior High School and Elementary Department

Write for Prospectus

School Life at Canterbury

is an illustrated booklet of interest to parents who are planning to give their boys the scholastic and cultural advantages of a leading New England preparatory school, and who are concerned about bringing them up in the Catholic Faith. A copy will be mailed upon request. Address: Dr. Nelson Hume, Headmaster, Canterbury School, New Milford, Conn.

AN ENGLISH PAPER FOR AMERICANS
THE CATHOLIC HERALD
LARGEST CATHOLIC NEWSPAPER

What others say of us:—

"A power amongst the educated of our Faith. . . . "

"This Herald though discarding all panoply justifies its chivalrous title and proclaims *urbi et orbi* the claims of its Sovereign. . . . "

"Its news of the international situation is ever of the freshest and best informed; its opinions on foreign affairs affecting the Church are of the highest order."

A copy will be posted to you weekly post free at the following rates: 6 months (26 weeks) subscription $1.50, 12 months (52 weeks) subscription $3.00. A free specimen copy will be sent on application to the Catholic Herald, Ludgate House, 110 Fleet Street, London, E. C. 4.

Initiation into Verse

The Hollow Reed, by Mary J. J. Wrinn. New York: Harper and Brothers. $2.75.

THE OMNIBUS character of "The Hollow Reed" in itself would be sufficient to recommend its possession to all poets or those interested in poetry. Neither a textbook nor an anthology strictly speaking, it is a happy combination of both. In so far as poetry writing can be taught, the subject matter is complete in its explanations and in profuse examples of the various aspects of technique and form. Were not the beginner in verse-making included among her potential readers, Miss Wrinn might advisedly have omitted some patterns which are better adapted to practise exercises than to the purposes of genuine poetry. The cinquain, as "invented by Adelaide Cropsey," for instance, is too artificial and arbitrary a form to satisfy the requirements of a fine art.

The author gives due, if passing recognition, to those characteristics which true poetry must include but she does not treat the essence of poetry with any profoundness nor new illumination. Perhaps this is just as well—the world has been given excellent definitions but none of them have aided the capture of the intangible. There can be no absolute guide to inspiration. But those with talent or with a real appreciative sense of poetry will find in this volume the best sign-posts. Familiarity with the classics as well as the most excellent of current poetry will engender the necessary critical perceptions and here Miss Wrinn provides a wealth of poems chosen with discrimination and an accurate eye for their aptness in illustrating her text.

JOHN GILLAND BRUNINI.

A Christian Philosophy

The Spirit of Mediaeval Philosophy, by Etienne Gilson. New York: Charles Scribner's Sons. $3.50.

"THE SPIRIT of Mediaeval Philosophy" is an excellent translation of Professor Etienne Gilson's Gifford Lectures for 1931 and 1932. These lectures were originally delivered in English but they were first published in French. The present translation includes the entire text of the two series of Gifford Lectures and a selection from the notes which the author appended to the French edition of his lectures. A goodly number of these notes are included but "considerations of space," we are told, "dictated a selection." The translator does not dare to hope "that everyone will agree with the precise selection made." The only fault the present reviewer has to find with the selection is that it was made at all. The notes are the most important part of the work. It is a pity that any curtailment of them should have been made through "considerations of space." Perhaps, however, readers of the English translation prefer to peruse the lectures without too much effort rather than to follow Professor Gilson through his long and laborious researches. Publishers usually know their public.

The object of these researches was to trace the influence of Christian thought on the philosophy which western culture inherited from pagan antiquity. To show in what

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

maner the spirit of mediaeval culture transformed the Hellenic and Graeco-Roman legacy of thought by the infusion of revealed truth. Gilson accomplishes his purpose by selecting the most fundamental ideas in philosophy and showing how, in every case, Christian thought carried Greek speculation far beyond itself without losing either the sublime insights of the pagan genius or the specifically philosophical character of their thought. Christian revelation did not destroy philosophy. It did not substitute theology for philosophy. Nor did it leave philosophy unredeemed. It transposed philosophical concepts to a new status wherein their formal *ratio* remained intact and was no more destroyed nor intrinsically altered than was the human nature of Christ destroyed or altered on Mount Thabor. Gilson has demonstrated historically that this transformation, transposition or transfiguration, however you may choose to designate the fact, actually took place in the development of European thought. He called the World-view which resulted from the influence of Christian revelation on Greek thought, "Christian Philosophy" and showed conclusively that there was and is a Christian Philosophy, that is, a philosophy which both "keeps the two orders [the order of Faith and the order of reason] formally distinct" and also "considers the Christian revelation as an indispensable auxiliary to reason." One would imagine that Catholic philosophers would hail such a discovery with enthusiasm, accept the challenge to speculative thought which it implies and bend their best efforts to elucidate its implications. Catholic thinkers of the first rank like Monsignor Noël and Jacques Maritain have done precisely that. But many lesser lights indulge in picayune discussions about the possibility of a Christian Philosophy, after the manner of decadent scholastics, insisting, in stubborn disregard for ascertained facts, on the four elements of Aristotelean physics or fantastic theories about the rainbow.

It is a commonplace of philosophical thought that an argument from authority is no argument in philosophy. But there is no question in all this of an appeal to the authority of a great man even though he be as great a man as Etienne Gilson. Gilson does not ask to be believed. He abhors the very notion of "ipsedixitism." But he does ask to be read and understood, and it is high time for Catholic philosophers in this country to lend an attentive ear and a teachable mind to one whose genius had to be discovered for them by a great secular university.

The Gifford Lectures for 1931 and 1932 were unquestionably the most important lectures given under that famous Scottish lecture foundation and Mr. Downes has given us a wholly admirable translation of them. For those who are not satisfied with his selection of notes the French edition is always available. But if, realizing that it is almost as difficult to read a good book as it is to write it, one be willing to read and reread these lectures, even in their English dress, until he understands their significance and appreciates their importance, he will know more philosophy and more history of philosophy than 90 percent of the graduates of our colleges.

GERALD B. PHELAN.

MAKE INVERURIE YOUR BERMUDA HOME

Inverurie lives up to its tradition of being an excellent Bermudian hotel, where meals are well cooked and properly served. Ideal location "on the water's edge." Inverurie's Marine Terrace is famous beyond Bermuda.

Conveniently near the new and beautiful St. Theresa's Roman Catholic Church.

Ask your travel agent or Bermuda Hotels Incorporated, 500 Fifth Avenue, New York, or J. E. Connelly, Manager, in Bermuda.

COLLEGE OF NEW ROCHELLE

New Rochelle, N. Y.

conducted by the

URSULINE NUNS

Offering A. B. and B. S. Degrees

Fully Accredited by the Association of American Universities

WESTCHESTER COUNTY

Twenty miles from New York City

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institution for the Higher Education of Women
Affiliated with the Catholic University of America
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. Members of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Pupils *Address Secretary*

ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. Junior Year abroad. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R. *Address Registrar*

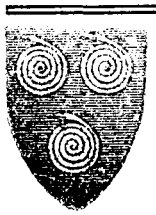
ACADEMY OF ST. JOSEPH
IN-THE-PINES
BRENTWOOD, LONG ISLAND
Boarding and Day School for Girls
Elementary and High School, Affiliated with the State University
Complete Courses in Art, Vocal and International Music
EXTENSIVE GROUNDS, LARGE CAMPUS, ATHLETICS
HORSEBACK RIDING
ADDRESS: MOTHER SUPERIOR

BETHANY REST HOUSE
(Conducted for Women by the Maryknoll Sisters)
DELIGHTFULLY SITUATED AMONG THE WESTCHESTER HILLS
Spacious Grounds—Modern Structure—Excellent Table and Service
Comfort and Refinement—Chapel—Daily Mass
REASONABLE RATES
Sr. Director, BETHANY HOUSE, Ossining, Maryknoll, P. O., N. Y.
Tel. No. Ossining 1452

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

GOOD COUNSEL COLLEGE
White Plains
WESTCHESTER COUNTY NEW YORK
Conducted by the Sisters of the Divine Compassion
Fully Accredited
Standard Courses in Arts and Sciences, pre-medical
Journalism, teacher training, secretarial studies, library science, fine arts.
Unusually beautiful location. Extensive campus.
Forty Minutes from New York

Ravenhill
GERMANTOWN, PENNA.
Boarding and Day School for Girls
Conducted by the Religious of the Assumption
College Preparatory—General Courses
Apply to The Reverend Mother
Academy of the Assumption
SCHOOL HOUSE LANE, Germantown, Philadelphia, Pa.

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
147 EAST 47th ST. NEW YORK
ELdorado 5-1058

A Nature Lover

Audubon, by Constance Rourke. New York: Harcourt, Brace and Company. $3.00.

THIS is a highly publicized book and has considerable merit, but is by no means to be compared with Mr. Donald Culrose Peattie's "Singing in the Wilderness" which was published about a year ago. In the present case, there has been too great a strain at picture writing; it is laid on too thick—unless, of course, you like it that way. Peattie was evocative with the simplicity of good poetry and this is often tedious, if completely earnest, prose.

The illustrations, made from Audubon's original elephant folio, are, sad to say, expensive bad taste. They are done in a lithograph medium; whereas Audubon of course worked from color plates. The singing vibrancy of tone and sharpness of line and definition which was peculiarly Audubon's own, are quite lost by the soft, velvety lithograph process—ballyhoo to the contrary.

A Virginian Family

The Featherlys, by Virginia Watson. New York: E. P. Dutton and Company. $2.50.

THE FEATHERLYS settled at Jamestown in 1624, and Miss Watson embroiders their history against the historical, social and economic background of Virginia, beginning with the first revolt of the colonists in 1676, through the Revolution and the War between the States, to the present day. We cannot expect, and do not find, full-length portraits in the range of the novel, yet each Featherly is individualized while at the same time manifesting the characteristics of the family and the Virginian aristocracy. Perhaps the best chapter describes the Reconstruction Era during which the ancestral estate, Plumehurst, was lost. The book is brought to a happy conclusion with the purchase and rehabilitation of it by present-day descendants. The novel is an interesting, well-drawn vista of the American landscape.

CONTRIBUTORS

JOHN GILLAND BRUNINI, executive secretary of the Catholic Poetry Society of America and the editor of *Spirit*, is the author of "The Mysteries of the Rosary."

ROBERT P. TRISTRAM COFFIN, professor of English at Bowdoin College and winner of the Pulitzer Prize for poetry, is the author of several books of poems, an autobiography, and, most recently, the novel, "John Dawn."

PADRAIC COLUM, an Irish writer, is the author of many books, of which the latest are "Half-Day's Ride," "The Big Tree of Bunlahy," asd "The Legend of St. Columba."

REV. GREGORY FEIGE, formerly professor of philosophy at Fordham University, is now engaged in pastoral work in Brooklyn.

REV. PAUL HANLY FURFEY is a member of the faculty of the Catholic University, and the author of "The Gang Age" and "Fire on the Earth."

GEOFFREY JOHNSON, English poet, is the author of "The Quest Unending" and "Changing Horizons."

GEORGIANA PUTNAM MCENTEE is an instructor in history at Hunter College, New York City, and the author of "The Social Catholic Movement in Great Britain."

REV. JOSEPH MCSORLEY, C.S.P., is the author of "A Primer of Prayer."

SISTER MONICA, a member of the Ursuline Order, has been doing research work abroad.

REV. GERALD B. PHELAN is professor of philosophy in St. Michael's College, Toronto, Canada.

BERNARD SACHS, M.D., is the director of the Division of Child Neurology, Neurological Institute, New York City.

ARPAD STEINER is professor of romance languages in Hunter College, New York City.

B. H. M. VLEKKE sends this manuscript from Holland, where he is a professor of modern history.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED